THE
MONTHLY REVIEW,
For NOVEMBER, 1805.

ART. I. *Travels in Europe, Asia Minor, and Arabia.* By J. Griffiths, M.D., Member of the Royal Medical Society of Edinburgh, and of several foreign Literary Societies. 4to. pp. 416. 1l. 5s. Boards. Cadell and Davies. 1805.

AN inclination for travelling frequently originates in a spirit of restlessness, which prompts even the indolent and thoughtless to vary the monotony of their existence, and to relieve the pressure of vacant hours by a rapid succession of new objects. For the credit of our species, however, this propensity may also be often traced to rational and praise-worthy motives, to a steady love of knowlege, and to a desire of profiting by extended and multiplied observation. When the latter principles predominate in a vigorous and ingenious mind, many sacrifices will be made, and many expedients devised, to ensure scope to their duly regulated exercise. Of this remark, the present narrative affords a recent exemplification. The author, at an early age, availing himself of the goodness of an indulgent parent, and of his own talents and resources, appears to have generously yielded to the impulse of a strong but laudable curiosity, and to have wandered far from home in quest of that information which books and colleges so inadequately impart to the votaries of seclusion.

In June 1785, Dr. Griffiths embarked at Gravesend, in a vessel bound to Italy and Smyrna. Scarcely has he glanced at the roguery and exactions of pilots and port-residents, when we find him tumbling about in the Bay of Biscay; and, in the next sentence or two, in defiance of baffling winds, fishing for Bonito in the Straits of Gibraltar. At Nice, where he passed ten days, he found the urbanity of the French agreeably blended with the social disposition of the Italians. Genoa, the next subject of his remarks, presents a striking contrast of magnificence and wretchedness. Amid a crowd of squalid and degraded prisoners, one who counted not fewer than twenty-seven years of captivity particularly attracted the writer's at-

tention. 'He seemed about sixty-five years old—his flowing beard was whitened by misfortune; and his sullen deportment indicated the rooted antipathy he so justly entertained against his inhuman Christian tormentors! Such was his prejudice, that he treated with contempt the trifling assistance I was disposed to offer him; and allowed it to remain upon the ground untouched, without even condescending to acknowledge it by the slightest gesture.'

Quitting the doleful regions of prisons and galleys,—where, by a refinement of cruelty, a Christian is chained to a Turk, and the term of hard labour is protracted on slight pretexts,—we pass to a medical probationer, whose English pronunciation of Latin had nearly cost him his Doctor's degree. Fortunately, he had presence of mind to request that the examination might be conducted in writing, 'which proved so creditable to our worthy countryman, that he has ever since enjoyed a reputation to which his talents and abilities most justly entitle him.' It is added, in a note, 'the Scotch, from the classic propriety with which they pronounce the Latin, are not exposed to similar mortifications on the continent; and it is seriously to be hoped that the method which prevails in Scotland will be generally adopted in England.' That considerations of *convenience* may plead in favour of such adoption, we are willing to admit: but the genuine pronunciation of the language of antient Rome is probably lost for ever.

Dr. G, who is no satirist, takes some pains to rescue the Genoese from those vague and proverbial charges of general depravity, which are usually as unfounded as they are disgusting, and which one dull writer unfeelingly copies from another.

Leghorn, Pisa, and St. Julian's baths suggest only a few cursory remarks: but the benevolent reader will dwell with satisfaction on the account of the liberal provision which is made for the poor of Italy. The convents seldom withhold 'a sort of daily aid;' the want of a certificate or recommendation excludes not the afflicted from large and richly endowed asylums;' nor are patients discharged, 'because excess of wretchedness being their portion, they are pronounced incurable.'

'In dwelling upon the excellence of the Italian hospitals,' says Dr. G., 'I do not wish it to be understood, that I hold such establishments, or the facility with which they may be entered, as a superior consideration in favour of the poor, to those regulations, in a general view, which have been adopted under the head of the Poor Laws in England; nor am I unconscious that, by the laws of England, every poor person, without the means of subsistence, inherits a right to support from his parish; that every magistrate is bound to convey

convey to such parish the afflicted wretch discharged from an hospital, and that such arrangements have been made by the laws of the land, as humanity and justice could devise for the benefit of the distressed, so that parochial assistance should prevent the misery of dying from actual want of food. I am perfectly aware of all these advantages in England; but I still contend, that the sick man, who finds his misery a sufficient recommendation to ensure the attentions of medical men, and the means of support, so long as he shall require them, is infinitely more fortunate than the sick man who, in consequence of the probably incurable nature of his complaints, is discharged from an English hospital, to be transferred from one end of the island to the other upon a waggon, because none but his own parish is compelled to support him.

'I contend, that those hospitals are to be preferred, where every day is a *receiving* day, to those whose gates are opened to the recommendatory letter of a subscriber only once in the week; and where, even on that day, the amount of the subscription is often considered of more importance than the disease of the patient, provided that disease be not of the most serious nature; in which case, I allow, that the humanity of our truly respectable physicians and surgeons always overbalances the pecuniary interests of the establishment.

'I am aware, that cases of accidents are received at all times, without recommendation, at all our hospitals; but is John with an intemittent fever on Thursday less an object of compassion than on the Wednesday following, which I will presume, for the sake of argument, the established receiving day? Is William with an ascites, or Thomas with an erysipelatous inflammation, less entitled, by the severity of their sufferings, to an immediate endeavour at relief, than Richard, who has been thrown from his horse, and fractured his fibula?

'If it be pleaded, that the funds of our hospitals will not afford such general and indiscriminate admission of patients, and that, were every invalid to be received without formality, the establishments must be ruined, my observations are correct. Happy, I repeat, *in this particular*, is the country where the afflicted poor may be at all times well provided for by the benevolence of the rich, without waiting for a letter of recommendation, or a receiving day!'

Much as we are disposed to applaud the unbiassed philanthropy of these sentiments, we would distinguish between receptacles of the sick, and those of the merely indigent. The multiplication of poor-houses, and the indiscriminate facility of admission to their privileges, present strong temptations to idleness, and attract a crowd of paupers to the districts in which they are situated, without diminishing the legal rates which are levied on the public. These rates, in some cases, have been obviously augmented in consequence of additional charitable institutions. Indeed, we cannot too often repeat, that an adequate and unexceptionable provision for the poor is one of the most delicate problems in political œconomy.

From Leghorn our traveller proceeded by Sicily and some of the islands of the Archipélago, to Smyrna; where the opulent English merchants and the foreign consuls indulge in a style of elegance which partakes of Asiatic luxury. At a public dinner at the English consul's, the whole of the company rose after the first course, and removed to another apartment, in which a splendid second course was already displayed; 'and, as had been practised at the first table, the name of each guest was written and laid on the plate opposite to the chair on which it was intended he should be seated.'

After a month's residence at Smyrna, Dr. G. embarked in a Turkish boat, or kaïk, for Constantinople. As he waited for a fair wind at Temnos, he had an opportunity of contemplating the simple ceremony of a village funeral:

'A man much respected by his companions had died suddenly:—he was borne by four men upon a kind of hurdle to the cemetery, his face uncovered, and accompanied by a few friends, who each held a bough of cypress.—The Imaum, who preceded the body, occasionally uttered some sentences from the Koran; and repeating a few others at the grave, the body was interred. As soon as the grave was filled up, each friend planted a sprig of the cypress he had brought on the right, and a second on the left hand of the deceased, and then took his leave. Upon inquiry as to the motive of their planting branches of cypress, one of the followers gravely told me, it was to ascertain by their growth whether the deceased would enjoy the happiness promised by Mahommed to all true believers, or whether he would for ever be denied the bliss of the *Houris*. The former would occur, should the sprig on the right hand take root, and the latter would be ascertained if the left only should flourish: If both succeeded, the deceased would be greatly favored in the next world; or if both failed, he would be tormented by black angels, until, through the mediation of the prophet, he should be rescued from their persecutions.'

The Doctor's observations on the capital of the Ottoman Empire bespeak the same good sense which reigns throughout his relation: but they are not new, and therefore need not detain us. His reflections on the cruel treatment experienced by the Jews evidently proceed from an enlightened mind and a feeling heart.

In reviewing the civil and military resources of the government of Turkey, Dr. G. acknowleges his obligations to his friend Mr. Eton *, whose work supersedes many pages of the present performance. We are, however, assured that the greatest part of what is now offered to the public was written many years before Mr. Eton's book made its appearance, and

* Survey of the Turkish Empire, see Rev. Vol. xxvii. N.S. p. 156.

that nothing has been borrowed without a mark of quotation. As the present statements are not at variance with those of writers of reputation, and as, in the progress of our critical labours, we have had frequent occasion to advert to the evils of Turkish ignorance and despotism, we may be excused if we decline to retrace the features of such an odious picture. We shall therefore only direct the reader's attention to the account of securing property by *wakfs*, or donations to mosques; which is treated with much perspicuity, and unfolds a striking view of systematic oppression.

Being disappointed of a proper conveyance to the Crimea, the author resolved to return to Smyrna, in the prospect of visiting that part of Asia Minor which has been least explored by modern travellers. On the small but beautiful island of Avezza, he fortunately met with the Captain of a Russian brig, bound for Smyrna, with the intention of touching at Mytelene and Scio. He therefore very gladly relinquished his uncomfortable and even dangerous quarters in a Turkish boat, and felt no small satisfaction in being again admitted into Christian Society.

As the vessel anchored at Koumkalé, the opportunity of even a hasty glimpse of the Troad was not to be neglected. The result of a rambling visit was a concurrence in the leading sentiments of M. Chevalier, which have latterly derived other respectable confirmation.

Between Mytelene and Scio, the Russian and his crew were, during five days, tossed about at the mercy of the winds and waves. As they were, to all appearance, driving against the pointed rocks of Ipsora, ' cries and clamors were heard from stem to stern;—orders, intreaties, prayers, were of no avail;—the affrighted crew, and still more affrighted captain, dropped upon their knees, and, offering their supplications to heaven, relinquished the probable efficacy of human effort. Not so the steady mate; who, bred up during five years on board a seventy-four gun ship under the manly courage and authority of British tars, preserved his composure; and judging that, by hauling up the mainsail, we should drive less towards the shore, and accomplish our object of weathering the island, urged the manœuvre so effectually by oaths and blows, that the timid seamen abandoned their saints, executed whatever he directed, and soon afterwards anchored our bark in a harbour secure from every tempest.'

From Smyrna the Doctor again took his departure, accompanied by a young Swedish gentleman, who was equally solicitous with himself to visit Aleppo, notwithstanding the difficulties and dangers inseparable from the journey. Having

agreed with the proprietor of some horses, who had engaged to convey merchandise to the Syrian capital, and having assumed the dress of the country, to avoid superfluous molestation, they commenced their harassing route, under the conduct of their *caravan-bashee*, or leader. On the fourth day, they reached Sart, the antient Sardis, now an inconsiderable assemblage of clay huts, which shelter a few wretches from the inclemency of the weather. Fragments of former magnificence lie scattered in various directions, but most of them greatly defaced. At Allah-Sheer, the antient Philadelphia, a considerable population is supported by the manufacture of coarse cottons and carpets; and by the art of dyeing, which is said to be better understood in this town than in most parts of the neighbouring country. In many places on the road, the travellers had noticed storks' nests on the tops of houses and other buildings: 'but there appeared to be an unusual number at Allah-Sheer; a circumstance of considerable import to the credulous Turk, who believes that the house or town which this bird selects for its temporary residence, is peculiarly favoured and fortunate.' In the suburbs, were many flocks of sheep, with ponderous tails.

On quitting Allah-Sheer, they entered the province of Phrygia, and proceeded through an immense tract of country, mostly inhabited by hordes of vagrant Turcomans. In this district, and on the banks of the Marsyas, lies the antient Apamea; consisting, like the preceding town, of houses constructed with clay, which is sometimes intermixed with pebbles. The Apameans are chiefly occupied in the wool-trade.

Having passed many fine patches of land, condemned to neglect, and villages almost wholly depopulated, the travellers, on their approach to Koniah, came within the sphere of depredation which had been for some time exercised by an Agah and his ferocious banditti. The feeble caravan escaped not the vigilance of these desperadoes, one of whom rode full gallop after the author:

'It required no common share of address or good fortune to avoid being trampled upon by his impetuous charger. Exerting myself to evade the strokes he aimed at me with his sabre, I continued to run round a bush large enough to secure me, but not sufficiently so to allow his horse to turn immediately near it. He continued to approach me frequently; and was beyond measure exasperated at my success in escaping from his attempts to wound me. I should certainly have fallen a victim to his fury, had not the old Hadgee cried out loudly, that I was a young infidel, to whom he had sworn protection on his faith: and that every right of hospitality would be injured, were I not allowed to depart without insult or molestation.—Ruffian as my pursuer was, he could not r[illegible]et this powerful appeal to the established

blished customs of his country! He knew the sacred nature of the Hadgee's oath; and in the spirit of true Islamism abandoned the object of his immediate vengeance, rather than violate a practice which even a *Kurd* is taught from his infancy to respect. Giving over his pursuit, he returned to his companion, and renewed his exactions with unrelenting fury.'

After various mishaps, the party arrived, with jaded spirits, at the celebrated city of Koniah, the Iconium of the antients, and capital of Lycaonia. Even at this day, it is regarded as the principal mart of the interior of Asia Minor, and is under the jurisdiction of a Pashah, who usually enjoys great influence at the Porte. It is also the establishment of the Mewlewahs, a very strict order of dervises, whose mortifications and ceremonies are here detailed, chiefly from the narrative of d'Ohsson. (See Rev. Vol. ii. N.S. p. 165.)

Between Koniah and Ereklee, lay a romantic plain, at the north side of which a tribe of Turcomans had encamped:

'Being in absolute want of milk,' says the author, 'I determined to solicit the assistance of these Turcomauns. Approaching their tents, therefore, with gradual step and apparent indifference, I passed several without observing any probability of succeeding; children only were to be seen near the spot where I was, and men with their flocks of sheep and goats at a certain distance. Advancing still farther, I saw a woman, at the entrance of a small tent, occupied in domestic employment. Convinced that an appeal to the feelings of the female sex, offered with decency, by a man distressed with hunger, would not be rejected, I held out my empty wooden bowl, and, reversing it, made a salutation according to the forms of the country, urging my suit by gestures. The kind Turcomaunee covered her face precipitately, and retired within the tent. She was alone—I did not advance a step until that curiosity, which it were ungracious in me to disapprove, induced her to peep, from behind her coarse retreat. She saw me unassuming: my inverted bowl still explained my wants; and a salutation repeated seemed to be addressed to her hospitality.—The timidity of her sex, the usages of her country, and even the fear of danger, gave way to the benevolence of her heart. She went into the tent again, returned speedily with a bowl of milk, and, advancing towards me with a glance more than half-averted, filled my bason to the brim, and vanished. Her conduct was a confirmation of all I had heard or read in favour of the sex's humanity, and strengthened my reliance upon the female heart during the remainder of my travels, where any act of kindness was required amongst barbarians unconscious of the laws of hospitality. Need I add, my appeals have never been disappointed.'

This passage powerfully recalls the simple but beautiful encomium of the African traveller Ledyard on the female character. (See *Proceedings of the African Association*. Rev. Vol. ii. N.S. p. 64.)

Ereklee, formerly Heraclea, is now a poor place, inhabited by Turks, one of whom had the address to deprive the author of his watch. Farther south, a rich soil promised abundance to the husbandman; but the bounties of nature were neglected, and scarcely a vestige could be traced of the antient cities of Cilicia.

Having traversed some hilly and rocky ground, the caravan, on the thirty-first day from its departure, descended into a plain which still indicates the original name and situation of Adana, occupied by five or six thousand souls, and, with the exception of Koniah, the most considerable place which had occurred on the route from Smyrna. From Adana, the travellers proceeded to Caradash, and sailed across to Swediah, a village on the coast of Syria. In their progress to Antioch, they were frequently annoyed by parties of Kurds; who, like the Turcomans, omit no opportunity of levying exactions on all travellers who fall in their way. 'It is generally believed that they first migrated from the mountains of the Greater Armenia, or what is now called Kurd-estaun, where they inhabit a certain number of villages, and from whence upwards of one hundred thousand of them are dispersed in various parts of the neighbouring countries; leading a wandering life, breeding cattle, and plundering whenever an opportunity presents itself.'

At Martavaun, Dr. G. found that the reports of former travellers, concerning the hospitality of the men and *women*, were not exaggerated. The inhabitants of this and of the neighbouring village of Tefteen are said to be a sect of the Ansarians, a peculiar tribe, and who profess very extraordinary tenets.

Passing over the description of Aleppo, which differs in no material respects from the recitals of former travellers, we shall next attend the author on his romantic progress through the desart to Bussorah, at a season the least propitious to such an arduous undertaking. The entreaties of his intimate friend, Mr. H., a resident at Aleppo, whose affairs urged him to proceed to India without delay, easily induced him to share the fatigues and the perils of the journey:

'Mr. H. was married to one of the most beautiful and most amiable of women, "such as youthful poets fancy when they love," by whom he had two daughters; the eldest about seven, the youngest little more than two years of age. To leave them all, and visit a far distant, and to him a new country, without bearing about him some portion of his treasure, was to my friend impossible; he therefore pleaded with his lovely wife, and obtained a reluctant acquiescence, to his taking with him the eldest.

'Marianne

'Marianne was a child of uncommon quickness of comprehension, and of most retentive memory. At the tender age of seven years she spoke fluently the Arabic, Greek, French, Italian, and English languages. Her manners were peculiarly engaging; and, in common with all who knew her, I soon felt myself much attached to her. How infinitely more dear to me became this sweet companion of my sufferings will be easily believed!

'Our party consisted of Mr. H. Miss Marianne, myself, and an Armenian servant named Joannes.

'The first division of the caravan was formed of about eighty camels, and between thirty or forty guards. Other camels, amongst which many were destined for Bagdad, joining us before we took our final departure, the whole number approached two hundred.'

The caravan commenced its march at a quarter past eleven o'clock in the night of the 8th of June 1786. The 'usual mode of proceeding was to set out about two o'clock in the morning, and continue travelling until nine, ten, or eleven, when an encampment was formed for the day; but it several times occurred that we were obliged to go on until five or six o'clock in the evening; and the fatigue of those days is not easy to be described.' During the first eight days, little occurred worthy of notice, except the appearance of straggling horsemen, antelopes, jerboas, and hares. Of the two latter, not a few were sacrificed to the accommodation of the caravan, the Arabs being very expert in killing them with clubs. The soil was sometimes a reddish brown, or white sand, and sometimes sand intermixed with clay, or covered with salt.—At Mesched Ali, a violent desire of penetrating into the interior of the renowned tomb of the prophet Ali had nearly proved fatal to the journalist. Taking advantage of the drowsy disposition of the Mussulmans on each side of the entrance of the mosque, and stimulated by irresistible curiosity, he hastily advanced into the outer court. An elegant fountain, a profusion of Arabic sentences, and a corridor round the area, were here the principal objects which presented themselves. The interior of the mosque is chiefly remarkable for the dome, (which, though handsome, is by no means so large as that of St. Paul's Cathedral,) ornamental balls of ivory, glass, ostriches' eggs, very small but rich carpets, two huge silver candlesticks, and a prodigious number of lamps.

'Apprehension of discovery now began to operate upon me, and I traced back my steps with caution, greatly dissatisfied at having found nothing extraordinary; but, before I could repass the gate, an old man started up, and called to me in Persian. Not receiving any answer, he awakened two others; when they all jumped from the elevated part where they had been sleeping, and exclaimed most vehemently. One of them, armed with a scimitar (fortunately for me

me not unsheathed), and another with a short stick, made many blows at me; which parrying in the best manner I was able, although not so successfully as I could have wished, I dashed through these bearded heroes, and was assailed in my flight by many large stones, of which, for many days, I bore the marks.'

Notwithstanding this risk, and the kind reproaches of his friend, the Dr. felt a secret satisfaction at having accomplished what, most probably, no European had ever before attempted.

We regret that our limits do not allow us to pursue the remainder of this interesting volume in detail. A serious want of water, and the recurrence of suffocating winds, began to manifest their direful effects, particularly on Mr. H. At length, they approached the long expected wells:

'Willing to communicate the glad tidings to my friend, I rode to him, and expressed my hope that he would be soon refreshed by a supply of water. He replied, "Thank God! but I am almost dead." I endeavoured to cheer his spirits; and then urging my horse, advanced to the spot where I observed the camels were collecting together. In about half an hour I found myself amongst a circle of animals greedily contending for a draught of muddy water, confined in a small superficial well about five feet in diameter. Pressing to the edge, I laid myself upon my belly, and by means of my hand supplied myself with a fluid, which, however filthy in itself, and contaminated by the disgusting mouths of as many camels and men as could reach it, was a source of indescribable gratification. It is wholly out of the power of language to convey any idea of the blissful enjoyment of obtaining water after an almost total want of it during eight and forty hours, in the scorching regions of an Arabian desert in the month of July!

'But this moment of gratification was soon succeeded by one of peculiar horror and anxiety. Scarcely had I quenched my thirst before Mr. H.'s camel arrived. I flew with a bowl full of water to my friend; who drank but little of it, and in great haste. Alas! it was his last draught! His lovely child too, eagerly moistened her mouth of roses, blistered by the noxious blast!

'With difficulty Joannes and myself supported my feeble friend to where the tent had been thrown down from the camel's back. He stammered out a question respecting the time of the day; to which I answered it was near four: and requesting the Arabs to hold over him part of the tent (to pitch it required too much time), I unpacked as speedily as possible our liquor-chest, and hastened to offer him some Visnee (a kind of cherry brandy): but Nature was too much exhausted! I sat down, and receiving him in my arms, repeated my endeavours to engage him to swallow a small portion of the liqueur. All human efforts were vain! Gust after gust of pestilential air dried up the springs of life, and he breathed his last upon my bosom!

'Let the reader of sensibility reflect upon the concomitant circumstances which attended this afflicting scene, and then refer to the sensations which will be created in his own breast, to form some idea

of those which must have lacerated mine! Let him paint to himself a traveller, of an age alive to every feeling, in the midst of the Desart of Arabia, with the corpse of his respected friend, burnt to the appearance of a cinder, black yet warm, on one side of him; and on the other the daughter of that friend, the most angelic child that Nature ever formed, unconscious of her loss, and with the prattle of innocence inquiring "where her dear papa was gone to?" It was a scene as little to be supported as decribed; and the honest tears I shed bore ample testimony to the wounded sensibility of my heart.'

Other painful circumstances we must repress. Although the Euphrates removed all apprehension of distressing thirst, the heat in one instance amounted to 132 of Fahrenheit's thermometer, under the tent, and to 156, in the sun's rays. The interesting Marianne supported the severe trials of this exhausting pilgrimage with a patience and cheerfulness which astonished her fellow sufferers. On the noon of the forty-eighth day from their leaving Aleppo, the caravan halted at Bussorah.

Towards the conclusion of his narrative, Dr. G. bears ample testimony to the hospitality and dignified deportment of the Arabs of the Desart. As the duties exacted by Shaiks on the transit of goods have been recognized from time immemorial by public avowal, or tacit acquiescence, any attempt to evade the tribute is presumed to imply the right of seizure, or confiscation; and, in these circumstances, the plundering of a caravan is not supposed to derogate from a reputation for honesty. A state of war between two tribes is likewise reckoned sufficient to authorize depredation: but this, it is justly observed, is the general effect produced by war.

From Bussorah, Dr. G. proceeded to Bombay, where he forgot his fatigues in the society of the most affectionate of brothers.

If this volume of travels, of which we have thus rapidly sketched the outline, contains little information that is new, it is at least composed with spirit, and breathes the language of candid, humane, and honourable sentiments. In so far as it attests the uniform baseness of the Turkish character, it is a valuable record; because it confirms, by a conspicuous example, the melancholy but important truth, that ignorance, prejudice, and fanaticism reduce mankind to the lowest state of degradation. Lest the picture should be reckoned overcharged, the author reminds us, in his preface, that he traversed a great part of the Ottoman dominions in the humble disguise of a poor Greek; not under the protection of Janissaries, the influence of ambassadors, or the authority of a Firmaun *.

' * Passport, or order, sealed by the Grand Signior, to which great respect is paid in most parts of the Turkish dominions.'

' I have

'I have seen Turks,' continues he, 'of all ranks and of all manners, undisguised by the etiquette of high life, divested of fear from superior power, and uninfluenced by the caution of self-interest; I have associated with officers in eminent stations at the Porte, and joined a pedestrian party of menial servants; and I have found the Turk every where a Turk. Their civilities are offered with the insult of superiority; their protection granted under an injunction of their law, not on account of any one principle of humanity or kindness to the *Keupeg* * they succour; and their own comfort or convenience was never sacrificed, on the score of hospitality, in favour of an infidel †.'

We are ignorant of the motives which have induced the writer to *double* the term of the Horatian precept—*nonum prematur in annum*: but we learn, with satisfaction, that these travels are intended only as a prelude to a more extensive and elaborate work on various regions of India, in which the author resided during some years, and enjoyed opportunities peculiarly favourable for investigation.—The present publication is illustrated by a map of his route, and views of Constantinople, of the mosques of Sta. Sophia and Sultan Ahmed, and of the death of the author's travelling companion in the desart.—An Index is wanting.

Muir.

ART. II. *The Triumph of Music;* a Poem, in Six Cantos. By William Hayley, Esq. 4to. pp. 148. 10s. 6d. Boards. Payne. 1804.

SOLVE *senescentem, maturè sanus, equum,* has been the advice of Critics to Poets, ever since the time of Horace. If Homer shone with less fire in his Odyssey, and Milton in his Paradise Regained, what wonder can there be that Mr. Hayley's Pegasus should break down after repeated heats? In the present work, he not only halts, but seems completely foundered; and we doubt whether he will ever again be able to canter through a Sonnet, or the dedication of a Fable-book. Our readers must remember the question put to Ariosto by the Cardinal d'Este, on receiving his Orlando: a similar inquiry arose in our minds, after having perused the pious ditties contained in "Venusia's book;" and we verily imagined that Mr. Hayley had recovered the Common-place book of P. P. "Clerk

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' * Keupeg signifies *dog*, and is a term very generally bestowed upon Christians.'

' † Ghour or infidel, equally reproachful with Keupeg, is the appellation by which they do not hesitate to distinguish a Christian even in conversation with him.'

of

of this Parish," or the infantine excercises of some Sunday-School.—Withers, Prynne, and Vickers, may now lift up their heads in triumph, and exclaim,

> These holy songs shall live for evermore,
> Written, Anno Domini 1804;—

for they display exactly an equal degree of inspiration with the verses of those bards of "ale, or viler liquors."

Had such an assemblage of rhymes been placed before us as a roguish imitation of Mr. Hayley's style, we should have said, "No! this will never do!—The caricature is too strong."—Let our readers judge, from the opening of the poem,—by no means an unfavourable specimen:

> 'In pleasure's palace, her Venetian dome!
> That echoes to her songs, her fav'rite home!
> In that fair city, whose gay scenes inspire
> The simple gondolier with tuneful fire,
> To woman's height the young VENUSIA grew;
> A form more lovely nature never knew:
> Tho' young, majestic! tho' majestic, mild!
> Modestly gay, and delicately wild!
> The rays of fancy in her features shone;
> Her eyes had all the power of beauty's zone.
> Instructive love a stranger to her breast,
> She knew not yet the magic she possest;
> Or knew it darkly; as her sole desire
> Was but to soothe the spirit of her sire:
> For him, with rare exertion, she combin'd
> All arts, that grace the person, and the mind.
> Each talent her's, that softens, or alarms!
> She much excell'd in all; but most in vocal charms.
> Her speech was melody; and, when she sung,
> Enchanted age believ'd, that he was young.
> Her sire, the stern DONADO! with delight
> Train'd his sweet child, for ever in his sight;
> Himself a noble of Venetian pride,
> He destin'd her to be a brother's bride;
> A brother of the state; in rank his peer;
> One, whose wealth made him to ambition dear;
> Such vain ambition may proud beauty melt;
> But such the pure VENUSIA never felt.'

How is the second foot of the eighth line to be pronounced? It must be read modestly, to make out the rhime.—In the tenth line we have a very strange figure—Her eyes had the power of a girdle!—This reminds us of the Shepherd, who praised his Mistress by saying that she had as much wit as a giant.—It is still worse when we arrive at the impassioned part (or what ought to be such) of the Courtship of Lucilio:—

'That

'That sound exalted him to feverish bliss,
Grateful he gave her hand a burning kiss.
Intoxicated friendship made a *trip*,
He touch'd, in blind temerity, her *lip*;'

Never was there a more unfortunate botch than in the last line but one; excepting, perhaps, some weeping lines in Quarles's Argalus and Parthenia.—Here is a sketch of Venusia's Confession:

"When first alarm'd, by what thy friendship told,
I sought my guardian aunt, still kind, tho' old,
All that she knew, she scrupled to confess,
But rais'd such doubts, as doubled my distress;
Some hints she gave, as if she gave them not,
From ill-dissembled pity of my lot.
And much I fear'd in night's first lonely hour,
Her awful feelings of paternal power!
I steep'd my pillow in the tears of grief,
But, ere I rose, receiv'd divine relief.
At morning's dawn she stood beside my bed,
And, as amaz'd I blest her, thus she said:"

To every impassioned expression, Lucilio replies with a Song: a mode of wooing not very persuasive, we should imagine, even in Italy! The meagre story of assassins charmed from their purpose by a song, though twice introduced in these pages, being insufficient to fill up the volume, the author has had recourse to an expedient which possesses at least some claim to novelty. He has introduced, in a variety of measures, detached pieces of Poetry, under the signature of his favourite personages. These compositions are much fuller of morality than of poetry, as the reader will perceive from the following specimens:

'SONNET.

'Enliv'ning truth, most luminously sweet!
"Within us is the kingdom of our God."
What! can this form of clay, the valley's clod!
In its dark bosom yield a mansion meet
For Heaven's blest lord?—When evil powers retreat,
Expell'd by discipline's celestial rod,
Pure, as the starry path by angels trod,
The rescued heart he owns his hallow'd seat.
'Protector of affliction! gracious sire!
Guide thou my social and my secret hour!
And let thy presence all my thoughts inspire,
To thee submitting every fond desire!
Make my clear mind, howe'er my lot may lower,
A temple worthy of thy guardian power!

THEODORE.'

'SONNET.

'SONNET.

'This blooming world is but a thorny bower;
Where treacherous sweets and latent stings abound,
Where ills in ambush every path surround;
Health, beauty, opulence, and mental power
Shrink, in an instant, like a shrivell'd flower.
How sinks the heart, in sorrow's gulph profound,
When hope's gay visions are in vapours drown'd,
And friendship fails us in the trying hour!
'Yet all the troubles, that on mortals wait,
Dark as they are, new scenes of light portend,
Teaching the soul to triumph over fate,
And rise, from deep depression more elate;
Our chasten'd thoughts, as they to Heaven ascend,
Find, but in God, the never-failing friend.

THEODORE.'

'HYMN.

'To wand'ring man thou gracious guide!
Redeemer of his race!
Grant me the comfort to confide
In thy protecting grace!
In word, in act, with fondest awe
Thy herald may I be!
And O inspire my voice, to draw
New worshippers to thee! LUCILIO.'

We cannot say that these verses are 'luminously sweet,' (which, by the way, is a most incongruous figure) nor that we have found any consolation for the sorrows of our literary purgatory in perusing them.—It would have been fortunate for the reputation of the author, if some judicious friend had prevented him from throwing these *rinçures de la verre* before a public, which has received his former labours with much kindness. We lament to see an ingenious and respectable writer thus descending from his own standard.

Fer.

ART. III. *Two Essays: one,* on the Author's Mode of executing Rough Sketches; the *other,* on the Principles on which they are composed. To these are added three Plates of Figures, by Sawrey Gilpin, Esq., R.A. By William Gilpin, M.A. 8vo. 3s. sewed. Cadell and Davies.

IT appears that these essays were written for the purpose of promoting a sale of some of the venerable author's drawings, the produce of which was to be applied to the maintenance of a parish-school which he had founded at Boldre, near Lymington; and they are preceded by an account of that establishment,

ment, in which his liberality in providing the means, and his judgment in the management of it, will equally call forth the praises of the reader. Mr. Gilpin has now paid the debt of nature. How far the effort of his benevolence is likely to succeed, without his fostering care, we are not enabled to say: but the amiable method, which he took to give it publicity, will no doubt excite in others a charitable disposition to countenance the orphan institution.

Mr Gilpin's celebrity in describing the graphic art will occasion us to take more notice of this pamphlet, than its size would otherwise seem to demand. Any production of the pen of that admired writer, on this subject, is likely to be eagerly embraced by a numerous class of readers; to whom we shall offer a few observations.

As the title expresses, the first essay treats on the author's mode of executing rough sketches; and it is delivered with that neatness and perspicuity which always accompany his writings. Much as we have been pleased with the fruits of his pencil, we do not cease to lament the evil influence which this mode of spreading a few colours must have on the young student. The magic touches which create so much effect are properly the result of great practice and attention, and can only be advantageously adopted after much experience in the art. Where the juvenile draftsman has been instructed in little else than this mode of making pictures, he leaves his preceptor without being able to produce any delineation of objects from nature; and being unequal to the task of pourtraying her sublime appearances, the shadowy lessons become nugatory: while by a habit of drawing with fidelity and decision, he might become capable of giving a tolerable representation of most of the objects which occur in his travels, shewing the forms as he finds them:—an attainment within the reach of almost every person. To select, to suppress, to generalize, and to compose, are superior departments of the art; to exhibit these with the grandest effects of nature can only be expected from a master of the pencil; and even he must have arrived at that excellence, by the successive steps which are here pointed out for the student to pursue.

Mr. Gilpin's observations appear to us to be chiefly applicable to those who have made considerable progress in drawing; and who, with abilities to delineate correctly, possess a good knowlege of the management of colours. He justly recommends a reed pen for sketches; and he observes that 'care should be taken to leave the strongest marks of the pen on the side opposite to that on which you mean the light to enter,' (p. 11.): but what is said about ink in penned drawings is trifling;

trifling; and what he calls picturesque ink has no existence in practice. The picturesque sketches of Guercino, Caracci, and of many modern artists, are effected with the commonest ink; and the beauty of the drawing depends more on the feeling of the artist than on his materials.—The first essay contains also some others of the author's modes of executing rough sketches.

The second essay is 'on the principles on which the author's sketches are composed.' We coincide with him in the opinion 'that nature has its idiom, as well as language, and so has painting;' and when painting generalizes the features of nature, her productions become more interesting. In this line of art, the Italian Professor has the advantage over our own countrymen. With us, almost every scene is a scene of inclosure and cultivation; and from the nature of our climate, picturesque combinations are deprived of that harmonizing atmosphere which gilds the pencil of a Claude, softens the asperity of Salvator Rosa, and embellishes the faithful yet fervid representations of Gasper Poussin. The works of the last mentioned master tend to contradict the remark here quoted by Mr. Gilpin from Sir George Beaumont, that a view from nature 'must be full of aukward lines,' and 'even less intetesting than a map.' (p. 26.) Gasper Poussin's pictures are all views from nature; and whoever has studied at Subbiaco, Tivoli, Nemi, and in the environs of Rome, must be sensible of this fact. The painter of elevated ideas, cultured mind, and commanding powers, knows how to make a choice; and that choice is the criterion by which we ought to judge of his taste. It is by bringing before the 'spectator's eye' scenes which affect 'his imagination,' that the painter accomplishes his end: but the first appeal is certainly to the eye; and nothing that is meanly trivial, negligently absurd, or glaringly incongruous, ought to enter into the composition of his picture. This idea agrees with Mr. G.'s precept that 'the probability of every part should appear,' (p. 29.) and the professor who studies from nature will form his ideas to correspond with that probability.

Perhaps it will be thought that we are bestowing too much attention on the cursory remarks of Mr. Gilpin, whose pen and pencil were employed for the purpose of active benevolence. We therefore pass over his observations on general effect and gradation; not that they are unworthy of the *tyro*, but as being only accompaniments to explain a few sketches, which were in their turn to illustrate, 'as far as a sketch or rough drawing can illustrate,' the theory advanced in the letter-press.

Mr. G. speaks of a redundancy in the designs of Claude, and says that he has simplified some of them according to his own practice. These designs of Claude have been engraved, and the originals are in the cabinet of the Duke of Devonshire. Mr. G. observes that 'they exhibit many beautiful parts, but rarely a simple whole; though the collection, *for what reason is not obvious*, is styled *the book of truth*.' (p. 33.) We shall subjoin the reason. In the nomenclature of the painter's art in Italy, *liber veritatis* means a sketch-book, in which the artist registers his memorandums from nature. The English *dilettante* praises a drawing as a study from nature; and the Italian would term the same production, *un disegno copiato dal* VERO: the term truth being used in opposition to works of imagination. With this explanation of the title, the practice of Claude strictly corresponds; and it is a valuable example for others to follow, who mean, like him, to excel in the art.

Some specimens for grouping figures in a landscape-drawing conclude this little work; which will not depreciate the reputation acquired by the prior works of the author, while its intention must reflect honour on his memory.

Saun

ART. IV. *Mémoires d'un Pere, pour servir à l'Instruction de ses Enfans*, &c. 4 Vols. 12mo. Paris. 1805. London, reprinted for M. Peltier.

Memoirs of Marmontel, written by himself; containing his literary and political Life, and Anecdotes of the principal Characters of the eighteenth Century. Translated from the French. 4 Vols. 12mo. 1l. 1s. Boards. Longman and Co.

THIS is one of the most interesting productions which has issued from the French press, since the commencement of the Revolution. To a narrative of the private life of an estimable writer, is added a view of the brilliant literary societies of Paris before the close of the French monarchy, and of the first scenes of that awful tragedy which Europe still contemplates, as it proceeds, with increasing apprehension. The style of the work is also not less attractive than its matter: it is eloquent, flowing, and easily inclines, in pursuing the course of events, either to the ludicrous or the pathetic. We again find, in this production, the manner which charmed us in the author's early Tales, and which he seemed to have forgotten in his last.

It would have been very agreeable to us if we could have complimented the anonymous translator on an adequate performance of his task: but this may not be. His version is bald and literal, perpetually offending against the English idiom;

idiom; and the attempts to render some of the poetical passages are truly miserable. Such as it is, however, we shall use it, in giving some specimens of the work; since our mere English readers must content themselves with the gratification which they can receive through this medium.

Marmontel informs us that he was born at the small town of Bort in the Limosin, of which he gives a beautiful portrait:

'Bort, seated on the Dordogne between Auvergne and Limosin, presents a fearful picture to the first view of the traveller, who, at a distance, from the top of the mountain, sees it at the bottom of a precipice threatened with inundation by the torrents that the storms occasion, or with instant annihilation by a chain of volcanic rocks, some planted like towers on the height that commands the town, and others already hanging and half torn from their base. But Bort assumes an aspect more gay as these fears are dissipated and the eye extends itself along the valley. The green and woody island that lies beyond the town, embraced by the river, and animated by the noise and motion of a mill, is filled with birds. On the banks of the river, orchards, meadows, and corn fields, cultivated by a laborious people, form varied pictures. Below the town the valley opens, presenting on one side an extensive meadow watered by continual springs, and on the other fields crowned by a circle of hills whose gentle slope forms a pleasing contrast with the opposite rocks. Farther on, this circle is broken by a torrent which, from the mountains, rolls and bounds though forests, rocks, and precipices, till it falls into the Dordogne by one of the most beautiful cataracts of the continent, both for the volume of water, and the height of its fall; a phænomenon which only wants more frequent spectators to be renowned and admired. It is near this cataract that the little farm of Saint Thomas lies, where I used to read Virgil under the shade of the blossoming trees that surrounded our beehives, and where their honey afforded me such delicious repasts. It is on the other side of the town, beyond the mill, and on the slope of the mountain, that the garden lies where on welcome holidays my father used to lead me to gather grapes from the vines he himself had planted, or cherries, plums, and apples from the trees he had grafted. But the charm that my native village has left on my memory arises from the vivid impression I still retain of the first feelings, with which my soul was imbued and penetrated, by the inexpressible tenderness that my parents shewed me. If I have any kindness in my character, I am persuaded that I owe it to these gentle emotions, to the habitual happiness of loving and being loved. Ah! what a gift do we receive from heaven, when we are blessed with kind affectionate parents!

'I also owed much to a certain amenity of manners that then distinguished my native place; and indeed the simple gentle life we led there must have had some attraction, since nothing was more rare than to see the natives desert it. Their youth was instructed, and their colony distinguished itself in the neighbouring schools; but they re-

turned again to their town, like a swarm of bees to the hive, with the sweets they had collected.'

We could dwell with much pleasure on the animated sketches of domestic happiness which succeed, and on the struggles through which Marmontel emerged from the little college of Mauriac to well-earned reputation: but, as we cannot admit all, we shall leave them to the reader's private enjoyment, and shall proceed to a period of his life which connects him with some of the most distinguished persons of his time. We must, however, snatch one anecdote by the way:

'In one of our walks [from Clermont] to Beauregard, the country-house of the bishoprick, we had the happiness to visit the venerable Massillon. The reception this illustrious old man gave us, was so full of kindness, his presence and the accent of his voice made so lively and tender an impression on me, that the recollection of it is one of the most grateful that I retain of what passed in my early years.

'At that age, when the affections of the mind and soul have, reciprocally, so sudden a communication, when reason and sentiment act and re-act on each other with so much rapidity, there is no one to whom it has not sometimes happened, on seeing a great man, to imprint on his forehead the features that distinguished the character of his soul and his genius. It was thus that among the wrinkles of that countenance already decayed, and in those eyes that were soon to be extinguished, I thought I could still trace the expression of that eloquence, so sensible, so tender, so sublime, so profoundly penetrating, with which I had just been enchanted in his writings. He permitted us to mention them to him, and to offer him the homage of the religious tears they had made us shed.'

In reciting his success at the Floral Games of Toulouse, where he obtained three prizes on one day, the writer has introduced a charming sentiment:

'Amid the tumult and noise of the captivated crowd, two long black arms are raised and extended to me. I look, I recognize my master of the third class, the good father Malosse, whom I had not seen for eight years, and who happened to be present at this ceremony. I instantly rush forward, cut my way through the crowd, and, throwing myself into his arms, with my three prizes: "Here, father," said I to him, "they are yours, it is to you I owe them." The good Jesuit raised his eyes to heaven, and they were filled with tears of joy: and I may say I was more sensible to the pleasure I gave him, than to the brilliancy of my triumph. "Ah! my children, that which interests the heart is always grateful: it delights to the end of life. That which has only flattered the pride of genius recurs but as a vain dream, the error of which we blush to have so madly cherished."

Marmontel had commenced a correspondence with Voltaire, by sending him his verses; and it is honourable to the memory of that great writer, that he encouraged the efforts of the

the young candidate for fame, and urged him to open his literary career in Paris. He even secured for him the patronage of M. Orri, then comptroller general of Finance.—The description of his journey from Toulouse to Paris is very amusing, and furnishes a good lesson for youthful presumption.—His first interview with Voltaire exhibits strong characteristics of that extraordinary man:

'Those young men who, born with some genius and love for the arts, have been introduced into the presence of the most celebrated men in the art that forms their own study and delight, have felt like me the confusion, the oppression of heart, the kind of religious fear that I experienced in appearing before Voltaire.

'Persuaded that I should have to speak first, I had turned in twenty ways the phrase with which I should address him, and was satisfied with none. He relieved me from this difficulty. On hearing my name, he came to me, and extending his arms, "My good friend," said he, "I am very glad to see you. Yet I have bad news to tell you; M. Orri had undertaken to provide for you; M. Orri is no longer in favour."

'I could scarcely have received a more severe, more sudden, or more unexpected blow; but I was not stunned by it. I have alway been astonished at the courage I have felt on great occasions, for my heart is naturally feeble. "Well, Sir," said I, "then I must contend with adversity; I have long known it, and long struggled with it."—"I am glad to find you have confidence in your own powers. Yes, my good friend, the true and most worthy resource for a man of letters is in himself and in his genius, But, till yours shall have procured you something to exist on, I speak to you candidly as a friend, I must provide for you. I have not invited you hither to abandon you. If even at this moment you be in want of money, tell me so: I will not suffer you to have any other creditor than Voltaire." I returned him thanks for his kindness, assuring him that, for some time at least, I should not want to profit by it, and that, when I should, I would confidently have recourse to him. "You promise me," said he, "and I depend on you. In the mean time, let's hear what you think of applying to?"—"I really don't know; you must decide for me."—"The stage, my friend, the stage is the most enchanting of all careers; it is there that in one day you may obtain glory and fortune. One successful piece renders a man at the same time rich and celebrated; and if you take pains you will succeed."—"I do not want ardour," replied I; "but what should I do for the stage?"—"Write a good comedy," said he, in a firm tone.—"Alas! Sir, how should I make portraits? I do not know faces." He smiled at this answer. "Well then write a tragedy." I answered that I was not quite so ignorant of the passions and the heart, and that I would willingly make the attempt. Thus passed my first interview with this illustrious man.'

Under the auspices of Voltaire, then, Marmontel commenced a dramatic writer; and, after some hesitation, he

fixed on the subject of *Dionysius the Tyrant*.—The detail of his pecuniary difficulties, at this period, is extremely interesting, and will serve to encourage the exertions of Genius in Poverty, by shewing how cheaply independence may be maintained, in spite of embarrassments. The kindness of Voltaire mitigated Marmontel's sufferings, and at last terminated them, by introducing him to the tuition of the grandson of Madame Harene. In this situation, the tragedy of Dionysius was completed. The accounts of the obstacles which the author encountered in bringing it on the stage are curious; particularly in that scene in which he reads his play to the *judges* of the drama:

'I read them my work; they listened with the gravest silence: and after the reading, Mademoiselle Clairon having assured them of my docility, begged them to give me freely their opinion. They begged D'Argental to speak first: the way in which he used to give his opinion is notorious; half words, sentences half suppressed, indecisive phrases, vagueness and obscurity, were all that I could draw from him: and gaping like a fish, he at length pronounced that we must see how it would be received. After him M. de Praslin said that, indeed there were many things in this piece that deserved reflection, and in a sententious tone he advised me.....to think on them. The Abbé de Chauvelin exalted on an arm chair, and dangling his little legs, assured me that they were sadly deceived, who thought a tragedy was a thing so easy; that to combine and compose the plan, the intrigue, the manners, the characters, the diction, was no child's play; that for his own part, without judging my piece with rigour, he recognised in it the work of a young man; and that, for the rest, he referred to the opinion of M. d'Argental. Thibouville spoke in his turn, and stroking his chin that we might admire the brilliancy of his ring, said that he believed he knew something of tragic poetry: "He had recited so much, he had himself written so much, that he ought to be some judge. But how enter into such details after one single reading? He would only refer me to the models of the art: by naming them he should clearly express what he wished me to understand; and that by reading Racine and M. de Voltaire, it was easy to see in what style they had written."

'Having listened with all possible attention, and heard nothing clear and precise on my work, it struck me that delicacy might have induced them to assume, in my presence, this insignificant language. "I leave you with these gentlemen," whispered I to my actress; "they will explain themselves better when I am gone." On seeing her again in the evening: "Well," said I, "did they speak more clearly of me in my absence than when I was present?"—"Indeed," said," she, laughing, "they spoke quite at their ease:"—"And what did they say?"—"They said it was possible that this piece might succeed; but that it was also possible that it might fall. And all things considered, one answers for nothing, another dares not be too confident"—"But did they make no particular observation?—On the subject for example?".....—"Ah! the subject! that is the critical

tical point. Yet who can say? The public are so fickle!"—"And the action, what did they think of that?"—"As for the action, Praslin does not know what to say of it, D'Argental does not know what to think of it, and the two others are of opinion that it must be judged of upon the stage."—"Did they say nothing of the characters?"—"They said that mine would be fine enough, if.....; that of Dionysius would also be well enough, but".....—"Well! *if, but?* and what followed?"—"They looked at each other, and said nothing more"—"And the fourth act, what thought they of that?"—"Oh! as for the fourth act, its fate is decided; it will either fall, or be applauded to the skies."—"Well!" cried I with vivacity, "I accept the presage; and it depends on you, Mademoiselle, to determine the prediction in my favour."—"How so?"—"Thus. At the moment when young Dionysius opposes your deliverance, if you see the public rising against this effort of virtue, do not leave them time to murmur, but pressing the reply, pronounce boldly these verses:

"Go, fear nothing, &c."

The actress understood me, and it will soon be seen that she surpassed my hopes.'

The success of this play introduced the writer at once to the gay world. His society was courted every where; and he candidly acknowleges that he was betrayed into habits of dissipation: but his tender attachment to his family appears to have perpetually guarded him against extravagance. In this part of the work, we meet with details which we shall abstain from laying before our readers. They resemble too much the licentious parts of his Tales, which were falsely termed *moral;* and notwithstanding the regret which he expresses for these transactions, they are more calculated to allure than to intimidate the heedlessness of youth.

We accompany the author with pleasure to scenes of a different nature; for example, to the house of Mme. de Tencin, and to her assembly of literary men, whom she familiarly styled *ses betes:*

'In Marivaux, impatience to give proof of acuteness and sagacity was visibly betrayed. Montesquieu, with more calm, waited till the ball came to him, but he expected it. Mairan watched opportunity. Astruc did not deign to wait for it. Fontenelle alone let it come without seeking it; and he used so soberly the attention with which he was listened to, that his acute remarks and charming stories never occupied but a moment. Helvetius, attentive and discreet, sat collecting for a future day. This was an example for me that I should not have had the constancy to follow: and therefore this society had but little attraction for me.'

Marmontel was unfortunate in two pieces which he produced on the stage:—but, as Mme. de Pompadour had interested herself in one of them, he was consoled by obtaining the place of

Secretaire des batimens. He introduces a striking anecdote, previously to the decision on the second of these plays:

'I here recollect an incident that perhaps may enliven for a moment the recital of my misfortunes. Whilst the manuscript of my tragedy was still in the hands of Madame de Pompadour, I presented myself one morning at her toilette, in the room that was crowded with a conflux of courtiers who had just been at the king's levee. She was surrounded by them, and whether she were displeased with some one near her, or whether she wished to divert the weariness that this circle occasioned her, as soon as she saw me: "I want to speak to you," said she to me; and quitting her toilette, she went into her cabinet, whither I followed her. It was simply to return me my manuscript on which she had pencilled her notes. She was five or six minutes shewing me the passages she had marked, and explaining to me her criticisms. Yet the whole circle of courtiers were standing round her toilette waiting for her. She re-appeared, and I, concealing my manuscript, went modestly to resume my place. I suspected the effect that this singular incident would produce; but the impression it made on the whole company far exceeded my expectation. All eyes were fixed on me; on every side I was addressed by little imperceptible salutations and gentle smiles of friendship; and before I left the room, I was invited to dinner at least for the whole week. Shall I say it? a titled man, a man decorated with the ribbon, with whom I had sometimes dined at M. de la Popliniere's, le M. D. S., standing by my side, took me by the hand, and whispered to me: "What! you won't know your old friends?" I bowed, confused at his meanness, and said to myself, "Ah! what then is favour, if its shade only gives me such singular importance?"

We shall now give the author's portrait of Mme. de Tencin:

'Madame de Tencin, who to obtain favour from the state, could put more springs in action both in town and at court than any other person in the kingdom, was to me only a lazy old woman. "You are not fond of these parties of men of wit," said she. "Their presence intimidates you; well! come and talk with me in my solitude, you will there be more at your ease; and the simplicity of your disposition will accommodate itself better to my dull good sense." She made me tell her the history of my life, from my infancy, entered into all my interests, was touched at all my sorrows, reasoned with me on my views and my hopes, and appeared to have nothing else in her head than my cares. Ah! how much acuteness of intellect, what suppleness and activity, did this careless air, this appearance of calm and leisure conceal from me! I still smile at the simplicity with which I exclaimed on quitting her; *What a good simple creature!* The fruit I gathered from her conversations, without perceiving it, was a more sound and deeper knowledge of the world. For instance, I remember two pieces of advice she gave; one was to secure to myself a livelihood independent of literary successes, and to put into this lottery only the overplus of my time. "Woe to him," said she, "who depends wholly on his pen; nothing is more casual. The man who makes shoes is sure

sure of his wages; the man who writes a book or a tragedy is never sure of any thing." Her other counsel was to seek friends among women rather than among men. "For by means of women," said she, "you may do what you please with men; and then these are either too dissipated, or too much occupied with their own personal interests, to attend to yours; whereas women think of your interest, be it only out of indolence. Mention this evening to a woman, who is your friend, an affair that intimately concerns you; to morrow, at her spinning wheel, at her embroidery, you will find her occupied with you, torturing her fancy to invent some means of serving you. But be careful to be nothing more than the friend of her whom you think may be useful to you; for, between lovers, where once there happens any cloud, dispute, or rupture, all is lost. Be then assiduous to her, complaisant, gallant even if you will, but nothing more; you understand me." Thus in all our conversations, the plainness of her language imposed on me so well that I never took her subtle intellect for any other than good sense.'

The subsequent anecdotes respecting Voltaire are new and curious:

'It was not enough for him to be the most illustrious of men of letters, he wanted to be a courtier. From his earliest youth he had assumed the flattering habit of living with the great. First, Marshal Villars, the grand prior De Vendôme, and afterwards the Duke de Richelieu, the Duke de la Vallière, the Boufflers, the Montmorency, had been his society. He supped with them habitually, and you know with what respectful familiarity he had the art of writing and speaking to them. Verses lightly and delicately flattering, a conversation not less seducing than his poetry, made him beloved and welcomed among this nobility. Now, these noblemen were admitted to the king's suppers; and he, why was he not of them? This was one of his desires. He recollected the reception that Lewis the Great had given to Boileau and Racine; he said that Horace and Virgil had the honour of approaching Augustus; that the Æneid had been read in the cabinet of Livia. Were Addison and Prior more worthy than he? And had they not both been honourably employed in their country, one in the ministry, and the other as ambassador? The place of historiographer was already a mark of confidence in him, and who before him had filled it with so much glory? He had bought a place of gentleman in ordinary of the king's chamber: this place, commonly very inactive, gave, however, the right of being sent to foreign courts on light commissions, and he had flattered himself that, for a man like him, these commissions would not be limited to bare compliments of felicitation and condolance. He wanted, as we say, to make his way at court; and, when he had a project in his head, he persisted in it obstinately: one of his maxims was these words of the Evangelist *Regnum cælorum vim patitur et violenti rapiunt illud:* he employed then all the means he could devise to approach the king.

'When Madame d'Etioles, afterward Marchioness de Pompadour, was announced as the king's mistress, and even before she was declared so, he was eager in paying his court to her. He easily succeeded

ceeded in pleasing her; and while he celebrated the victories of the king, he flattered his mistress by writing pretty verses to her. He was persuaded that, through her, he should obtain the favour of being admitted to the little cabinet suppers, and I am persuaded that she wished it.

'Transplanted to the court, and ignorant enough of the character and tastes of the king, she had at first hoped to amuse him by her talents. On a private theatre she used to play before him little acts of operas, some of which were written for her, and in which her playing, her voice, her singing were justly applauded. Voltaire, in favour with her, took it into his head to wish to direct these performances. The alarm spread to the camp of gentlemen of the bed-chamber and intendants *des menus-plaisirs*. It was trespassing on their rights, and a league was instantly formed among them to remove from the court a man who would have governed them all, if he had pleased the king as well as his mistress. But they knew the king did not like him, and that by his eagerness to increase his importance, he only increased the prejudices against him. But the king, little touched with the praises he had lavished on him in his panegyric, only saw in him an impious philosopher, and an ambitious flatterer. He had at last consented, with great difficulty, that he should be received at the academy. Without reckoning the friends of religion, who were not the friends of Voltaire, there were many about the king who were jealous and envious of the favour they saw him courting, and they were very careful to censure what he did to please. In their mind, the poem of Fontenoy was only a cold gazette; the panegyric on the king was inanimate, wanting colouring, and without eloquence. The verses to Madame de Pompadour were taxed with impropriety and indiscretion; and in this verse in particular:

Be both without an enemy,
And keep your conquests both.

They persuaded the king that it was indecorous to put him on an equality with his mistress.

'At the marriage of the Dauphin with the Infanta of Spain, it was easy to animadvert on the absurdity and folly of having given as a play to the infanta, that *Princesse de Navarre,* which really was not calculated to succeed. I do not say the same of the opera of *le Temple de la Gloire:* the idea of it was grand, the subject well conceived, and nobly executed. The third act, of which Trajan was the hero, presented a flattering allusion for the king; it was a hero, just, humane, generous, pacific, and worthy the love of the world, to whom the temple of glory was open. Voltaire doubted not but that the king would recognise himself in this eulogy. After the play he met him in his way out, and seeing that the king passed without saying any thing to him, he took the liberty of asking him, *Is Trajan satisfied?* Trajan, surprised and displeased that he should have dared to interrogate him, answered by a cold silence; and the whole court thought Voltaire very wrong for having dared to question the king.

'To

'To remove him, it was only necessary to detach him from the mistress, and the way they took to do this was to oppose to him Crébillon.

'Crébillon, old and poor, was living obscurely in the vilest part of the Marais, labouring by starts at that *Catalina* which he had announced for ten years, and of which he read here and there some bits of scenes that were thought admirable. His age, his successes, his manners somewhat rough, his soldier-like character, his truly tragical face, the air, the imposing though simple tone in which he recited his harsh and inharmonious verses, the vigour, the energy he gave to his expression, all concurred to strike the mind with a sort of enthusiasm. I have heard applauded with transport, by men who were not fools, these verses, which he had put into the mouth of Cicero:

Cataline, I think you are not guilty;
But if you be, you are detestable.
And I see in you only the talents and renown
Of the greatest of men, or the greatest of villains.

'The name of Crébillon was the rallying word for the enemies of Voltaire. *Elèctre* and *Radamiste*, which were sometimes still played, drew but thin houses; all the rest of Crébillon's tragedies were forgotten, while those of Voltaire, *OEdipe*, *Alzire*, *Mahomet*, *Zaire*, *Merope*, occupied the theatre in all the splendour of full success. The partisans of old Crébillon were few, but noisy; and they did not cease to call him the Sophocles of our age; and even among men of letters Marivaux used to say, that all the fine wit of Voltaire must bow before the genius of Crébillon.

'It was mentioned before Madame de Pompadour, that this great neglected man was suffered to grow old without support, because he was without intrigue. This was touching her in her most sensible part. "What do you say?" cried she; "Crebillon is poor and forsaken!" She instantly obtained for him from the king a pension of one hundred pounds from the privy purse.

'Crébillon was eager to go and thank his benefactress. A slight indisposition kept her in bed, when he was announced to her: she desired he might come in. The sight of this fine old man touched her; she received him with an affecting grace. He was moved by it; and as he leaned over her bed to kiss her hand, the king appeared. "Ah! madame," cried Crèbillon, "the king has surprised us; I am lost." This sally in an old man of eighty pleased the king. The fortune of Crébillon was decided. All the *menus plaisirs* launched into praises of his genius and his manners. "He had dignity," said they, "but no pride, and still less of vain glory. His poverty was the proof of his disinterestedness. He was a venerable character, and truly the man whose genius honoured the reign of the king." *Cataline* was mentioned as the wonder of the age. Madame de Pompadour wished to hear it. A day was fixed for the reading; the king, present, but invisible, heard it. It had complete success; and on its first performance, Madame de Pompadour, accompanied by a flight of courtiers, attended with the most lively interest. A little time afterward Crébillon obtained the favour of an edition of his works

at the press of the Louvre, at the expence of the royal treasury. From that time Voltaire was coldly received, and he left off going to court.'

M. Marmontel's transitory connection with a frivolous and licentious court furnishes some characteristic scenes, but nothing worthy of being extracted.—We are next to regard him as the immediate cause of the great change which has taken place in the dramatic world; of simplicity in declamation, and truth in the Costume of the theatre:

'I had long been in the habit of disputing with Mademoiselle Clairon, on the manner of declaiming tragic verses. I found, in her playing, too much violence and impetuosity, not enough suppleneness and variety, and above all a force that, as it was not qualified, was more a-kin to rant than to sensibility It was this that I endeavoured discreetly to make her understand. "You have," I used to say to her, "all the means of excelling in your art; and great as you are, it would be easy for you still to rise above yourself, by managing more carefully the powers of which you are so prodigal. You oppose to me your brilliant successes, and those you have procured me; you oppose to me the opinions and the suffrages of your friends; you oppose to me the authority of M. de Voltaire: who himself recites his verses with emphasis, and who pretends that tragic verses require, in declamation, the same pomp as in the style; and I can only answer I have an irresistible feeling, which tells me that declamation, like style, may be noble, majestic, tragic, with simplicity; that expression, to be lively and profoundly penetrating, requires gradations, shades, unforeseen and sudden traits, which it cannot have when it is stretched and forced." She used to reply sometimes with impatience, that I should never let her rest, till she had assumed a familiar and comic tone in tragedy. "Ah! no, Mademoiselle," said I, "that you will never have; nature has forbidden it; you even have it not, while you are speaking to me; the sound of your voice, the air of your countenance, your pronunciation, your gestures, your attitudes, are naturally noble. Dare only to confide in this charming native talent, and I dare warrant you will be the more tragic."

'Other counsels than mine prevailed, and, tired of being importunate without utility, I had yielded, when I saw the actress suddenly and voluntarily come over to my opinion. She came to play Roxane at the little theatre at Versailles. I went to see her at the toilette, and, for the first time, I found her dressed in the habit of a sultana; without hoop, her arms half naked, and in the truth of Oriental costume: I congratulated her. "You will presently be delighted with me," said she. "I have just been on a journey to Bourdeaux; I found there but a very small theatre; to which I was obliged to accommodate myself. The thought struck me of reducing my action to it, and of making trial of that simple declamation you have so often required of me. It had the greatest success there: I am going to try it again here, on this little theatre. Go and hear me. If it succeed as well, farewell my old declamation."

'The

'The event surpassed her expectation and mine. It was no longer the actress, it was Roxane, herself, whom the audience thought they saw and heard. The astonishment, the illusion, the enchantment, was extreme. All inquired where are we? They had heard nothing like it. I saw her after the play; I would speak to her of the success she had just had. "Ah!" said she to me, "don't you see that it ruins me? In all my characters, the costume must now be observed; the truth of declamation requires that of dress; all my rich stage-wardrobe is from this moment rejected; I lose twelve hundred guineas worth of dresses; but the sacrifice is made. You shall see me here within a week playing *Electre* to the life, as I have just played Roxane."

'It was the *Electre* of Crébillon. Instead of the ridiculous hoop, and the ample mourning robe, in which we had been accustomed to see her in this character, she appeared in the simple habit of a slave, dishevelled, and her arms loaded with long chains. She was admirable in it; and some time afterward, she was still more sublime in the *Electre* of Voltaire. This part, which Voltaire had made her declaim with a continual and monotonous lamentation, acquired, when spoken naturally, a beauty unknown to himself; for on seeing her play it on his theatre at Ferney, where she went to visit him, he exclaimed, bathed in tears and transported with admiration, "*It is not I who wrote that, 'tis she: she has created her part!*" And indeed, by the infinite shades she introduced, by the expression she gave to the passions with which this character is filled, it was perhaps that of all others in which she was most astonishing.

'Paris, as well as Versailles, recognised in these changes the true tragic accent, and the new degree of probability that the strict observance of costume gave to theatrical action. Thus, from that time all the actors were obliged to abandon their fringed gloves, their voluminous wigs, their feathered hats, and all the fantastic apparel that had so long shocked the sight of all men of taste. Lekain himself followed the example of Mademoiselle Clairon; and from that moment their talents, thus perfected, excited mutual emulation, and were worthy rivals of each other.'

About this period, Marmontel became one of the Encyclopedists; that set of philosophers who have been unjustly reproached with events which they could neither foresee nor desire. It appears that Voltaire might have been easily detached from them, by a little indulgence from the Court:

'In his spite against the king, he had been guilty of imprudencies; but they were guilty of a much greater, who obliged him to remain in a land of liberty, when he would fain have returned to his country. The king's answer, *let him remain where he is*, was not sufficiently deliberate. His attacks were not such as could there be prevented. Versailles, where he would have been less bold than in Switzerland or Geneva, was the place of exile they should have given him. The priests should have opened to him that magnificent prison: it was thus that Cardinal de Richelieu acted toward the first nobility.

'In reclaiming his title of gentleman in ordinary of his majesty's chamber, he himself held out to them the end of the chain with which they might have attached him if they would. I owe this testimony to Madame de Pompadour, that he was exiled against her will. She interested herself for him, she sometimes inquired for him of me, and, when I answered that it depended only on her to make her inquiries unnecessary, "Ah! no, it does not depend on me," said she, with a sigh.

'It was then from Geneva that Voltaire animated the co-operators of the *Encyclopedie*. I was of the number; and my greatest pleasure, every time I went to Paris, was to find myself in their society. D'Alembert and Diderot were satisfied with what I wrote, and our relations strengthened more and more the bonds of that friendship, which ended but with life: they were more intimately, more tenderly, more assiduously cultivated by d'Alembert; but not less sincere, not less unalterable with the good Diderot, whom I was always so delighted to see, and so charmed to hear.'

The origin of Marmontel's celebrated Tales does him great credit. He had procured the appointment of Editor of the *Mercure François* for Boissy, a man of letters in distress; Boissy found himself unequal to the task of supporting the publication, and applied to Marmontel for his friendly aid:

'Destitute of assistance, finding nothing passable in the papers that were left him, Boissy wrote me a letter, which was a true picture of distress. "You will in vain have given me the *Mercure*," said he; "this favour will be lost on me, if you do not add that of coming to my aid. Prose or verse, whatever you please, all will be good from your hand. But hasten to extricate me from the difficulty in which I now am; I conjure you in the name of that friendship which I have vowed to you for the rest of my life."

'This letter roused me from my slumber; I beheld this unhappy editor a prey to ridicule, and the *Mercure* decried in his hands, should he let his penury be seen. It put me in a fever for the whole night; and it was in this state of crisis and agitation that I first conceived the idea of writing a tale. After having passed the night without closing my eyes, in rolling in my fancy the subject of that I have entitled *Alcibiade*, I got up, wrote it at a breath, without laying down my pen, and sent it off. This tale had an unexpected success. I had required that the name of its author should be kept secret. No one knew to whom to attribute it; and at Helvétius's dinner, where the finest connoisseurs were, they did me the honour of ascribing it to Voltaire, or to Montesquieu.'

After the death of Boissy, the patent for the *Mercure* was given to Marmontel, and he quitted Versailles. His account of the plan on which he conducted that paper is very amusing, especially as it comprehends some anecdotes of Galet and Canard, already celebrated in the joyous life of Piron.—*Sed manum de tabulâ.*

[*To be continued.*] Fer.

ART.

ART. V. *The Architectural Antiquities of Great Britain*, displayed in a Series of select Engravings, representing the most beautiful, curious, and interesting Antient Edifices of this Country; with an Historical and Descriptive Account of each Subject. By John Britton. 4to. Part I. with eight Engravings. 10s. 6d. sewed. Longman and Co. 1805.

DESCRIPTIONS of architectural antiquities are given either as examples for building, or to illustrate some circumstances in the history of the times to which they relate. In the former case, they are represented with various degrees of accuracy, depending on the abilities of the artist, the diligence bestowed, or the expence intended to be incurred in the undertaking. How much soever may be professed, scarcely an instance can be adduced of a work which describes an object of antient architecture with sufficient information for executing a similar edifice; and the most celebrated publications give only the external dimensions and forms, neglecting the description of the internal structure from which those external forms arise. The recent volumes of a learned society are by no means free from these defects: which is the more to be lamented because the example will have an extensive influence; their drawings being made professedly to enable future generations to imitate the celebrated buildings which they represent.

The half ruined state of these architectural objects generally affords ample means of developing the interior structure; and, which is of still more consequence, it assists us to investigate the fundamental principles on which those buildings were erected. Every style of antient architecture, with which we are acquainted, proceeded on sound principles, deriving exterior forms from a just conformation of the several parts; and there is too much reason for saying that it was left to this age alone to produce forms which have no reference to the destination of the building, and are at variance with the construction:—forms which are thus distorted, and of which the duration, in consequence, is scarcely more than coeval with the race that gives them existence.

Expensive publications continually appear, presenting picturesque views of this class of antiquities, from which very little information can be derived. The plan of the present work is of a more useful kind, and does great credit to the projectors: it gives, besides perspective representations, such specimens of the detail as tend to elucidate the general character of the buildings: each subject accompanied by a descriptive account, and a concise and well digested history, collected

lected from different authorities. The objects are well chosen: the plates are beautifully executed; and the whole constitutes a pleasing performance at a moderate price; containing as much as may be deemed necessary, where deep researches or extensive architectural information are not desired.—It is introduced by a short prefatory advertisement, in which the author observes:

'It may be proper to remark, that, as I wish to illustrate and historieally develope the Ancient Architecture of Great Britain, untrammelled by any theory, or favourite system, I shall gladly avail myself of any suggestion, description, or document, that gentlemen may be inclined to honour me with. As there are many curious remains in Scotland, Ireland, and Normandy, any descriptions, with illustrative sketches, of those, will be peculiarly acceptable.

'Each Part of this Work will be complete in itself, as indeed will every subject; by which plan of publication, the reader may arrange the prints and descriptions, either in chronological order, or in such classes as may be most agreeable to his fancy, or adapted to his collection.'

The present number, or part the first, includes a plan and three views of the remains of the priory church of St. Botolph at Colchester: three plates of the priory church at Dunstaple: one of Layer Marney house in Essex; and one of St. Nicholas church and the abbey gateway at Abingdon in Berkshire. From the accompanying letter-press, we extract the account of Layer Marney house as a specimen:

'Of the Domestic Architecture which was peculiar to the Anglo-Romans, Anglo Saxons, and Anglo-Normans, there are no specimens remaining; and its characteristics are only imperfectly noticed in the pages of the Historian, and the Antiquary. Unfortunately for us, these notices are so extremely vague, that they serve rather as *hints* to the fancy, than as satisfactory evidences to the judgment. Hence the diversity of opinions that prevail on this subject, and hence the imperious necessity of obtaining and perpetuating correct delineations with faithful accounts of the most ancient structures. For it must be evident that authentic information relating to the comparative state of the useful arts at different periods, constitutes an important object in the history of a kingdom, and serves materially to characterize the manners, customs, and habits of a people.

'The dissolution of monasteries by Henry the Eighth, occasioned an extraordinary change in the features of the times; and the state of Domestic Architecture has to date a new epoch from that event. Many religious houses were then converted into mansions; and some of the newly-erected seats were built in imitation of the monastic dwellings. "LAYER MARNEY HALL," observes Morant*, "was a grand and capacious house, wherein many persons could be conveniently

'* History of Essex, 2 Vols. folio.'

lodged

lodged. The building was square, enclosing a court with a grand entrance towards the south." This estate continued the property of the Marney family, from the time of Henry Second*, until the 35th of Henry the Eighth, when with other lands in Essex, it was obtained in exchange by Sir Bryan Tuke †. The present mansion appears to have been built by Sir Henry Marney, "who was Captain of the Guard to Henry VIII. made Knight of the Garter, Lord Privy-Seal, 14 Henry VIII. and in the same year was created Lord Marney‡." Towards the latter end of Henry the Seventh's, and the beginning of Henry the Eighth's reigns, the mansions began to lose their real castellated character, though still retaining many of its peculiarities: small windows, thick walls, base courts, turrets, and a sort of embattled parapet still continued§. Layer Marney Hall appears of this description: chequered compartments of flint, and diagonal lines of dark glazed bricks were frequently introduced into the fronts of buildings about this period. With a large court in the centre, measuring 104 feet 6 inches by 76 feet 4 inches, surrounded by lofty buildings, and entered by a handsome tower gateway, this mansion must have been spacious in its interior, and have displayed much grandeur and dignity externally. The two projecting octagon towers, about 73 feet high, are each divided into eight stories or floors, lighted by small pointed arch windows. Two floors, occupied by two rooms, fill up the space between the towers: these have large square windows, with mullions, which partake of the character of the Ionic pilaster. The decorations on the summit, with those of the windows, cornices, &c. are made of a species of white brick, which was cast in moulds, in large and thick masses. All the fire places are made of soft fire stone, the door-posts and lintels of the stables, &c. are of Purbeck marble, and the whole of the walls are of brick. These are not peculiar either in size or substance, but the mode of building is eminently substantial. Exclusive of the great defalcations in this structure, many absurd and destructive alterations have progressively been made by successive proprietors. Abandoned to neglect and decay, it was, till within these few years, fast-hastening to total ruin, when its present owner, N. C. Corsellis, Esq checked its mutilating progress by some praise-worthy repairs, and judicious restorations.'

'* Henry III. in the 48th year of his reign, grants to Wm. de Marney leave to impark his wood of *Lire*, within the precincts of the forest of Essex. And the same time he had *liberty granted him* to hunt within the forest of Essex. Salmon's History of Essex, fo. p. p. 447.'

'† Private Acts, 35th Hen. VIII. ch. 9.'

'‡ Salmon's History, &c. p. 448.'

'§ Henry the Seventh *granted a licence*, or permission, to *fortify* the manor-house at New Hall, Essex, with *walls* and *towers*; and Gosfield Hall, which was built in his reign, in a manner to evade the law, has a large quadrangular court in the centre, and was equally strong and well secured as many baronial castles. Beauties of England and Wales. Vol. V. p. 265. 361.'

We shall have great pleasure in announcing the continuation of this work; trusting that the same elegance and good selection will characterize the succeeding parts. Under these circumstances, the reasonableness of the price must insure its success. A number is intended to appear every three months; and the second is just published.

Saun.

ART. VI. *Philosophical Transactions of the Royal Society of London*, for the Year 1805. Part I. 4to. 10s. sewed. Nicol.

MEDICAL *and* CHEMICAL PAPERS, *&c.*

THE *Croonian Lecture on Muscular Motion. By* Anthony Carlisle, *Esq., F.R.S.*—The objects to which Mr. C. particularly directs his attention, in this paper, are the changes that prevail in muscles during their contraction and relaxation, and the connection of these actions with the vascular, respiratory, and nervous systems. After some remarks on the structure of muscles, as composed of the proper fibres divided into bundles of various sizes, he details a set of experiments which were instituted to prove that the cohesion of muscles in the direction of their fibres is diminished by death. They were performed on the hinder legs of frogs; and the result was that an irritable limb sustained a weight of one-sixth more than a similar limb deprived of its vitality.

The origin of the muscular fibre is involved in much obscurity; whether the first rudiment in the egg (the *punctum saliens*, as it is usually styled,) derive its organization immediately from the parent, or whether it be a part of entirely new formation, resulting from the effects of incubation, is still undecided: Mr. Carlisle inclines to the former opinion. It may be concluded that albumen is the source whence the first element of the animal is generated, since during incubation the *albumen ovi* is consumed. This indeed might be inferred from a knowlege of the chemical structure of the body; for we observe, in all parts that contain any peculiar substance,—as the earth of bones, or the muscular matter,—that it is imbedded or deposited in a mould of albumen.

Mr. C. differs from other anatomists in supposing that the ultimate muscular fibre may be visible to the eye. He describes it as 'a solid cylinder, the covering of which is a reticular membrane, and the contained part a pulpy substance irregularly granulated, and of little cohesive power when dead.' In general, it has been supposed that the muscles are so far indefinitely divisible, that their ultimate fibres elude the sight, even when assisted by the most powerful microscopes: but this point can only be determined by future observations. It is also here

maintained, contrary to the prevailing opinion, that vascularity is not infinitely extended. The author controverts the generally received doctrine, on the principle that we can distinctly perceive an evident difference between the vascularity of different parts; and also that, below a certain size, a vessel would not be able to convey any thing but pure water, and would of course be useless in the animal œconomy.—He informs us that the termination of the nervous fibrils may be easily detected by a microscope; or that they may at least be traced 'as far as their sensible properties and their continuity extend.' They are seen to terminate on the surface of the reticulated membrane.

The structure of the animal body is varied by insensible degrees, from the elaborate fabric of the human frame, to the lowest tribe of beings who merely give indications of irritability, without exhibiting any distinct organization of blood-vessels, nerves, or fibres. In these animals, it would appear that every particle is equally alive, and equally important to its œconomy: but, as we advance to the higher scales of being, we find that there are parts which are more or less essential to existence, and which seem to possess more or less of the characters of living matter. Mr. Carlisle indeed supposes that some of the materials of the body cannot properly be said to be alive, as water and earthy matter; and he extends his opinion to the hoofs, horns, feathers, and cuticular covering; inclining also to place in the same class the reticular membrane and the tendons. To a certain extent, we have no doubt of the truth of this doctrine: but we think that the author carries it much beyond the limits of fair induction.

These remarks on the structure of muscles lead Mr. Carlisle to the second part of his subject. He notices the differences in the temperature of animals, and points out its connection with the peculiarities in their respiration and circulation; and he gives some observations made on the blood and internal parts of newly killed animals, from which it seems that their temperature is considerably higher than the estimate usually formed. It will remain for future experimenters to confirm or refute Mr. Carlisle's observations. Perhaps the most valuable part of the paper is an account of the effects produced by crimping fish; which were found both to have gained a considerable addition to their weight by the operation, and likewise to have their specific gravity increased. The additional weight must have been derived from their having united themselves to a quantity of water; and we must conclude that a considerable approximation of their particles had been induced, because their specific gravity was augmented, notwithstanding

this circumstance. We have also some experiments on the effects of different fluids on the irritability of muscles immersed in them: but they are detailed in too loose a manner to enable us to draw any precise conclusions from them.

Mr. Carlisle's paper certainly contains some valuable information, and ingenious views respecting the animal œconomy: but we remark a vagueness in the style, and a carelessness in the experiments, which are much to be regretted on scientific subjects.

On the Action of Mercury and Platina on each other. By Richard Chenevix, *Esq., &c.*—Most of our readers must be acquainted with the singular manner in which Palladium was first announced to the public as a new metal, and with the experiments of Mr. Chenevix to prove that it was a compound of mercury and platina. The subject soon attracted general attention, and experiments were performed on it by some of the most distinguished chemists in different parts of Europe. Still the question concerning the compound nature of Palladium remained undecided; though the majority of the most respectable authorities, contrary to the opinion of Mr. Chenevix, inclined to consider it as a new and distinct metal. In this state of uncertainty, Mr. C. applied himself to investigate not only the formation of Palladium, but the action which mercury and platina, its supposed constituents, exercise on each other. This latter inquiry forms the basis of the present paper; and in whatever way we may decide respecting palladium, we must acknowlege that Mr. Chenevix has given us a valuable specimen of laborious investigation.

He commences by detailing an account of the different attempts that have been made to repeat his process for the formation of palladium, and the want of success which has in general attended these operations. He endeavours to account for this failure, either by pointing out some circumstances which had not received sufficient attention, or by shewing that the experiments had not been repeated so often as to give a fair chance of success; for the operation is confessedly of so delicate a nature, that he himself obtained only four successful results, out of (as he computes) nearly a thousand trials. Such a degree of uncertainty cannot but tend very strongly to impress the mind with a doubt of the correctness of Mr. Chenevix's conclusions; yet we acknowlege that it does not form an insuperable objection to them, because analyses, even of the most simple kind, have occasionally given different products in the hands of different chemists of distinguished skill and accuracy.

After

After these preliminary observations, we proceed to the more immediate subject of the paper. The author remarks that the point now under discussion not only involves the question respecting the nature of palladium, whether it be a simple or a compound body, but that it applies to metallic substances in general, and leads us to a very important conclusion respecting the action which metals exercise on each other; by which it seems that their principal properties may be so far altered, that their presence can be no longer detected by the usual methods. This he states to be the case with respect to mercury and platina; and waiving for the present all considerations respecting palladium, he endeavours to establish this general position.

It would carry us much beyond our usual limits to detail the experiments which Mr. Chenevix performed in order to decide this point: but the conclusions, which seem to be fairly deduced from them, are, that platina can protect a considerable quantity of mercury from the action of nitric acid; that the presence of mercury promotes the action of nitro-muriatic acid on platina; that mercury can combine with platina so strongly as not to be dissipated by the action of a powerful heat; and that the presence of platina in a solution of mercury prevents the mercury from being detected by that which, in other cases, is the most delicate test of its presence. To these effects resulting from the union of platina and mercury, he principally confines himself in the paper now under our review. No additional evidence is offered in favour of the compound nature of palladium; except that the experiments must be considered as removing some of the objections against the supposition, by shewing how completely the characteristic properties of mercury and platina may be concealed or altered by their union with each other.

Since the compotion of this memoir, it has been stated by Dr. Wollaston that the palladium, which was offered for sale in so mysterious a manner, was extracted by that gentleman from crude platina. This circumstance, at first view, would lead to the conclusion that palladium is a simple metal; and that, in those cases in which Mr. Chenevix obtained it in the course of his experiments, it had been previously contained in the platina on which he operated: but Mr. C. suggests, in a postscript to this paper, that the alloy of platina and mercury may have been formed by nature, or may have been produced by the amalgamation to which platina is subjected before it reaches Europe. On the whole, though we are not disposed to consider the question as absolutely settled, yet we feel inclined to dissent from the opinion of Mr. Chenevix, notwith-

standing our high opinion of his ability as a philosophical and practical chemist.

An Account of some Analytical Experiments on a Mineral Production from Devonshire, consisting principally of Alumine and Water. *By* Humphry Davy, *Esq.*, *F.R.S.*, *&c.*—A fossil of an uncommon appearance having been some years ago found near Barnstaple, which, from its geological position, and its physical characters, appeared to be a non-descript mineral, Mr. Davy undertook its examination. By a series of experiments, conducted with peculiar neatness and perspicuity, he ascertained the composition of the purest specimen to be alumine 70 parts, lime 1.4, fluid 26.2, and loss 2.4. The loss is attributed, with apparent justice, to a quantity of water still adhering to the earth, and the lime is considered as only an accidental ingredient. Mr. Davy hence concludes that 'the pure matter of the fossil must be considered as a chemical combination of about 30 parts of water and 70 of alumine;' some specimens of the mineral contained the oxyd of manganese and the oxyd of iron: but as these substances were not uniformly present, they were only considered as accidental varieties. M. Vauquelin had imagined the Diaspore to consist principally of alumine and water: but the proportion of water is considerably less than in this new mineral, and they differ materially in their physical and chemical characters. This new fossil was first found by Dr. Wavel, and it has been proposed to call it Wavellite; or, if it be named from its chemical composition, it may be denominated Hydrargillite.

Experiments on Wootz. *By* David Mushet.—It appears that Mr. Mushet was requested by Sir Jos. Banks to undertake a set of experiments on the peculiar substance called wootz, a kind of coarse steel manufactured by the inhabitants of Hindostan; and in this paper we have the results of his experiments. It is formed into masses called cakes, which vary considerably in their texture and appearance; and of these Mr. Mushet examined five different specimens. After having accurately described the external appearance of each of the cakes, he details with much minuteness the effects produced by exposing them to different degrees of heat, and afterward subjecting them to the action of the hammer. Though in this process the wootz exhibited some properties of good steel, yet the texture of the different parts was not homogeneous; and in other respects it manifested a want of those qualities which are essential to the perfection of this substance. He concludes that the ore is of a calcareous nature, or that a quantity of calcareous earth is added to it during fusion, along with a portion

tion of carbonaceous matter: but that the heat employed is not sufficiently intense to effect a perfect reduction, and that consequently its texture is not homogeneous.

Mr. Mushet afterward examined the proportion of carbon in the different cakes of wootz, comparing it with the carbon in common cast steel and in white crude iron; and the quantity of carbon was ascertained by observing how much lead was reduced by heating a given quantity of the substance with three times its weight of flint glass. The result was that wootz contained considerably more carbon than steel, though less than cast iron. This circumstance, added to its imperfect fusion, Mr. Mushet remarks, is sufficient to account for its refractory nature, and heterogeneous texture. He however supposes that the ore, whence this substance is extracted, must be excellent, notwithstanding the imperfection of the article manufactured from it; and he recommends it as an important object of attention to the East India Company.

Natural History.

Concerning the State in which the true Sap of Trees is deposited during Winter. By Thomas Andrew Knight, *Esq.*—We have had occasion, in our review of some of the former volumes of the Phil. Trans. *, to remark the interesting observations of Mr. Knight on vegetable physiology; and he appears to be successfully continuing his researches into this department of science. It has been long acknowleged by naturalists, that, besides the common sap, which rises during the spring, along the vessels of the trunk, trees contain also another kind of fluid, which has been styled the *succus proprius*, called by Mr. K. the true sap, on which the specific properties of different vegetables are supposed to depend. The subject of the present paper is the state in which the true sap is deposited during the winter.

No very accurate ideas have hitherto been formed on this point: but it appears to have been imagined that the true, as well as the aqueous sap, in the winter season, left the substance of the wood; and to this absence of all fluid, has been attributed the superior excellence of timber felled in the winter. Mr. Knight, however, conceives that the true sap remains at this time in the alburnum; that it is dissolved in the spring by the ascending aqueous sap; and that, being carried forwards to the extremities of the plant, it is the principal agent in the formation of the new leaves. This true sap is

* See Rev. N. S. Vols. xxxvii. p. 295.—xliv. p. 64.—and xlvi. p. 225.

supposed to be elaborated by the leaves of the preceding summer, and, after its formation, is lodged in the alburnum until the following spring.

In order to prove the truth of his hypothesis, Mr. Knight examined, at different heights from the ground, the aqueous sap as it rose in the trunk in the early part of the year; and he found that, where it was received at some distance from the root, it was of a greater specific gravity and of a sweeter taste. He examined the alburnum of wood felled at different seasons; and he found that which was felled in the winter to be of the greatest specific gravity, and to communicate more extractive matter to water. He imagines that the cotyledons of seeds, and the roots of bulbous and tuberous plants, like the alburnum of trees, contain a quantity of true sap, which has been elaborated by the leaves of the preceding summer, and which serves as a deposit for the nutriment of the following year.

We cannot enter more minutely into the details of Mr. Knight's paper; his ideas are ingenious, and his arguments plausible, though perhaps scarcely sufficient to produce irresistible conviction. We hope that he will continue to pursue his investigations into the intricate subject of vegetable physiology; since we are confident that exertions so well directed must be ultimately successful.

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PHILOSOPHY *and* ASTRONOMY.

Experiments for ascertaining how far Telescopes will enable us to determine very small Angles, and to distinguish the real from the spurious Diameters of celestial and terrestrial Objects: with an Application of the Result of these Experiments to a Series of Observations on the Nature and Magnitude of Mr. Harding's lately discovered Star. *By* William Herschell, *LL.D. F.R.S.*—Small objects cannot be distinguished from each other, (for instance, a small circular object from a square one,) unless the angle subtended at the eye exceeds a certain magnitude. The determination of that magnitude, when objects are viewed with the naked eye, was made by the author of the present paper in 1774: but when objects are viewed by the aid of Telescopes, new inquiries are requisite; and such are instituted and recorded in the memoir before us. The small objects employed by Dr. H. were the Heads of Pins, Globules of Sealing Wax, Silver, Pitch, Bee's-wax, &c. and the results of the several experiments are stated with the author's customary minuteness of detail. They do not, however, strike us as very interesting, nor very important.—The memoir terminates with observations on the nature and magnitude of Mr. Harding's lately discovered star: whence it appears that this new star is to be classed with the

the two that were discovered by Mr. Piazzi and Dr. Olbers, and by Dr H. denominated Asteroids. Those readers, who recollect the definition of this new term, may understand in what peculiar circumstances the new star differs from a common planet.

An Essay on the Cohesion of Fluids. *By* Thomas Young, *M.D. For. Sec. R. S.*—This essay appears to us by no means sufficiently clear, precise, or full: the subject is indeed difficult, but thence necessarily arises no obstacle which prevents what is known on that subject from being exactly and simply stated. Since, however, Dr. Y. points to a period at which he shall more fully discuss it, we suppress our dissatisfaction at the obscurity in which some of the reasonings of the present memoir are involved.

Some authors have asserted that the phænomena of capillary action may be referred to the cohesive attraction of the superficial particles only of the fluids concerned; and it is this principle which, if we understand him, Dr. Young adopts, expands, and endeavours to establish. Before, however, he enters on his discussions, he premises an assertion which he says is new, and consistent with theory and observation; viz. that for each combination of a solid and a fluid, there is an appropriate angle of contact between the surfaces of the fluid exposed to the air, and to the solid. Water, between two plates of glass, separated by a small interval, ascends to a certain height: mercury and other fluids ascend, the interval remaining the same, to different heights. In order, then, that the results of calculation may be compared with actual experiments, it is necessary to find the value of certain elements of the calculation: such as the actual ascent of water between plates separated from each other by a determinate interval. The labours and experiments of preceding philosophers enable us to ascertain these Elements with tolerable accuracy. Dr. Y. employs some of the pages of his memoir on this subject, in the article which he names 'Application to the Elevation of particular fluids:' but we confess that we do not exactly comprehend the connection of this article with the preceding, in which the author investigates some of the properties of the curves caused by attraction, in the simplest cases. At the conclusion of his paper, he observes:

'Although the whole of this reasoning on the attraction of solids is to be considered rather as an approximation than as a strict demonstration, yet we are amply justified in concluding, that all the phenomena of capillary action may be accurately explained and mathematically demonstrated from the general law of the equable tension of the surface of a fluid, together with the consideration of the angle of contact

contact appropriate to every combination of a fluid with a solid. Some anomalies, noticed by MUSSCHENBROEK and others, respecting in particular the effects of tubes of considerable lengths, have not been considered: but there is great reason to suppose that either the want of uniformity in the bore, or some similar inaccuracy, has been the cause of these irregularities, which have by no means been sufficiently confirmed to afford an objection to any theory. The principle, which has been laid down respecting the contractile powers of the common surface of a solid and a fluid, is confirmed by an observation which I have made on the small drops of oil which form themselves on water. There is no doubt but that this cohesion is in some measure independent of the chemical affinities of the substances concerned: tallow when solid has a very evident attraction for the water out of which it is raised; and the same attraction must operate upon an unctuous fluid to cause it to spread on water, the fluidity of the water allowing this powerful agent to exert itself with an unresisted velocity. An oil which has thus been spread is afterwards collected, by some irregularity of attraction, into thin drops, which the slightest agitation again dissipates: their surface forms a very regular curve, which terminates abruptly in a surface perfectly horizontal: now it follows from the laws of hydrostatics, that the lower surface of these drops must constitute a curve, of which the extreme inclination to the horizon is to the inclination of the upper surface as the specific gravity of the oil to the difference between its specific gravity and that of water: consequently since the contractile forces are held in equilibrium by a force which is perfectly horizontal, their magnitude must be in the ratio that has been already assigned; and it may be assumed as consonant both to theory and to observation, that the contractile force of the common surface of two substances is proportional, other things being equal, to the difference of their densities. Hence, in order to explain the experiments of BOYLE on the effects of a combination of fluids in capillary tubes, or any other experiments of a similar nature, we have only to apply the law of an equable tension, of which the magnitude is determined by the difference of the attractive powers of the fluids.

'I shall reserve some further illustrations of this subject for a work which I have long been preparing for the press, and which I flatter myself will contain a clear and simple explanation of the most important parts of natural philosophy. I have only thought it right, in the present Paper, to lay before the Royal Society, in the shortest possible compass, the particulars of an original investigation, tending to explain some facts, and establish some analogies, which have hitherto been obscure and unintelligible.'

An Investigation of all the Changes of the variable Star in Sobieski's Shield, from five Years Observations, exhibiting its proportional illuminated Parts; and its Irregularities of Rotation; with Conjectures respecting unenlightened heavenly Bodies. By Edward Pigott, *Esq.*—In the first part of this paper, the author pursues the investigations begun by him some years since, relative to the changes and periods of brightness in one of the variable stars in Sobieski's shield; and the determinations previously

viously formed by Mr. Pigott are in the present memoir revised by the aid of additional observations. Such observations were, for the space of five years, entered in a journal; and the substance of it, intermixed with comments and remarks, occupies the commencement of this paper. To the memoir itself we refer those who are fond of astronomical studies, since we think that a brief sketch of the remarks, reasonings, and conjectures of Mr. Pigott, must be uninteresting to the generality of readers. R.W.

The usual *Meteorological Journal* concludes this Part of the Transactions. Part II. for this year has just appeared. See p. 264.

ART. VII. *Elements of Self Knowlege:* intended to lead Youth into an early Acquaintance with the Nature of Man, by an Anatomical Display of the Human Frame, a concise View of the mental Faculties, and an Inquiry into the genuine Nature of the Passions.—Compiled, arranged, and partly written, by R. C. Dallas, Esq. 8vo. pp. 464. 10s. 6d. Boards. Murray.

AMONG the number of eminent men, from whose works the author informs us that he has derived assistance in preparing these elements, the name of Cheselden is not omitted: but this general acknowlegement hardly justifies Mr. Dallas in copying verbatim so much of that anatomist's writings, as to constitute nearly the whole of the first part, which occupies about a fourth of the present volume. It often falls to our lot to toil through the numerous pages of mere compilation: but we have never yet seen a mode less fatiguing, even to the mechanical powers of an author, employed in the manufacture of a book, than the extensive abstraction which we have now had occasion to notice.—In his Anatomy of the Human Body, Cheselden mentions, in the first person, a considerable number of experiments and observations made by himself on different subjects, which Mr. Dallas quotes without modification. This will of course give him, with some readers, the credit of an experimentalist and practical observer: but this is an impression which he should have been cautious in producing, since it is obvious that his acquaintance with Anatomy is very inaccurate; as, for example, he adopts the old ideas mentioned by Cheselden on the origin and termination of the lymphatics, instead of those which have been long universally admitted.

Mr. Dallas employs a curious mode of establishing the utility and dependence on each other of the various parts which compose the body, by attempting to demonstrate, *à priori*, that those

those parts must of necessity exist in a 'corporeal fabric,' in which was placed an 'immaterial part' to 'hold correspondence with other material beings by the intervention of the body.'— Of this kind of speculation, we perceive neither the utility nor the truth. The different wants, for the provision of which various organs were made, and the different modes in which those wants are supplied, were determined by the author of nature; and therefore, like other natural phænomena, they cannot be the subject of *à priori* reasoning.

so far well.

As Mr. D. acknowleges his obligations to the works of Cheselden and Hunter in the first part of his work, which is devoted to an anatomical display of the human frame: so in the second and third parts, which treat of the mental faculties and the passions, he confesses that he has availed himself of the writings of Watts, Burlamaqui, and Adam Smith; though he has not entirely depended on them, but has ventured to interweave a small treatise of his own.

In displaying the anatomy of the mind, this compiler discovers no great metaphysical penetration: for he not only assigns to it more distinct faculties than it possesses, but he tells us that 'so absolutely free is the Will of the human spirit, that it may chuse to be directed by that which it judges to be the worst motive; or it may chuse to act contrary to every motive, or *without any motive at all;* and this last manner of acting is so well known and so common, that we have dignified it with a particular name, by calling it whim.' We are hence to understand that the whimsical man acts without *any* motive: but this mode of appreciating him is as much at variance with philosophy, as with the ordinary apprehensions of the world. A man of whim is not devoid of motives; he is only actuated by those which are singular or ridiculous. Besides, it is absurd to say that the Will in any instance decides without any motive at all.

Some compensation is made for this metaphysical slip by the subsequent chapter on Conscience; and particularly by the third part, which is devoted to a consideration of the Passions. We do not mean to say that here, any more than in the foregoing parts, the analysis is perfect: on the contrary, had Mr. Dallas been more intimately acquainted with the writers on moral philosophy, he would have given a clearer view of the primary and of the compound passions:—but, as a practical account of the operation of the passions, and as an essay intended to assist us in the moral knowlege and command of ourselves, we perused it with considerable satisfaction. The object of the whole is to shew that there is no essential viciousness in the passions, which is indeed the doctrine of Aristotle:

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Παθη μεν ουκ εισιν ουθ' αι Αρεΐαι ουθ' αι Κακιαι. It is well observed that

'Whenever we meet with a name or term, which seems to signify a passion that can serve for no good purpose, we may be assured, and on strict examination we shall discover, that it does not really mean any genuine passion, but a wrong direction, or extravagant stretch of a passion. It will not be amiss to observe here that all the passions and affections of the human mind may be trained to subjection by a constant check, or strengthened and rendered almost ungovernable by continued indulgence: therefore Reason, like a good centinel, should be always awake and alert upon his post.

'The passions then are the springs of virtue, and they are in their nature and origin good, and intended for the benefit of mankind; but it is the channels into which they diverge that render them pernicious, and form them also into the springs of vice. Even envy and avarice, the most odious of our emotions, are to be traced up to untainted sources; the former in general, arising from the desire of excellence, and the latter from the wish of estimation. Secure the stream where it first threatens deviation, teach it to flow within the bounds originally prescribed by nature, it will then run with a clear and smooth current, and bear along with it both pleasure and virtue.'

Of what importance is it, then, to give a right direction to these movers of the mind, and to have them under proper controul! Moral philosophy should form a part in the system of education. To put the rising generation on their guard against the errors and excesses of the passions, they should be assisted in contemplating their nature and combinations; which would not only prepare them for what is called a Knowlege of the World, but would help to secure them from many of the follies and vices with which this knowlege makes them familiar. It would assist them in ascertaining what may be termed the moral capabilities of our nature, and would prevent their falling into those absurd and misanthropic conclusions which those persons are apt to draw, who have never been instructed to distinguish between the use and abuse of the passions. We cannot too often nor too warmly recommend this study, so essential to self knowlege.

The chapter on Self-command, with which this work closes, includes many valuable remarks. As a specimen, we extract a passage in which the two vices of pride and vanity are ably delineated, and their characteristic differences well defined. After having observed that these vices, though bearing a near resemblance, as being modifications of excessive self-estimation, are yet in many respects very different from each other, the author thus proceeds:

'The proud man is sincere, and in the bottom of his heart, is convinced of his own superiority; though it may sometimes be difficult to

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* Taken from Smith's Theory of Moral Sentiments.

to guess upon what that conviction is founded. He wishes you to view him in no other light than that in which, when he places himself in your situation, he really views himself. He demands no more of you than what he thinks justice. If you appear not to respect him as he respects himself, he is more offended than mortified, and feels the same indignant resentment as if he had suffered a real injury. He does not even then, however, deign to explain the grounds of his own pretensions. He disdains to court your esteem. He affects even to despise it, and endeavours to maintain his assumed station, not so much by making you sensible of his superiority, as of your own meanness. He seems to wish, not so much to excite your esteem for *himself*, as to mortify *that* for *yourself*.

'The vain man is not sincere, and in the bottom of his heart, is very seldom convinced of that superiority which he wishes you to ascribe to him. He wishes you to view him in much more splendid colours than those in which when he places himself in your situation, and supposes you to know all that he knows, he can really view himself. When you appear to view him, therefore, in different colours, perhaps in his proper colours, he is much more mortified than offended. The grounds of his claim to that character which he wishes you to ascribe to him, he takes every opportunity of displaying, both by the most ostentatious and unnecessary exhibition of the good qualities and accomplishments which he possesses in some degree, and sometimes even by false pretensions to those which he either possesses in no degree, or in so very slender a degree that he may well enough be said to possess them in no degree. Far from despising your esteem, he courts it with the most anxious assiduity. Far from wishing to mortify your self-estimation, he is happy to cherish it, in hopes that in return you will cherish his own. He flatters in order to be flattered. He studies to please, and endeavours to bribe you into a good opinion of him by politeness and complaisance, and sometimes even by real and essential good offices, though often displayed, perhaps, with unnecessary ostentation.

'The vain man sees the respect which is paid to rank and fortune, and wishes to usurp this respect, as well as that for talents and virtues. His dress, his equipage, his way of living, accordingly, all announce both a higher rank and a greater fortune than really belong to him; and in order to support this foolish imposition for a few years in the beginning of his life, he often reduces himself to poverty and distress long before the end of it. As long as he can continue his expence, however, his vanity is delighted with viewing himself, not in the light in which you would view him if you knew all that he knows; but in that in which, he imagines, he has by his own address, induced you actually to view him. Of the illusions of vanity this is, perhaps the most common. Obscure strangers who visit foreign countries, or who from a remote province, come to visit, for a short time, the capital of their own country, most frequently attempt to practise it. The folly of the attempt, though always very great and most unworthy of a man of sense, may not be altogether so great upon such as upon most other occasions. If their stay is short, they may escape any disgraceful detection; and, after indulging their vanity for a few months, or a few

few years, they may return to their own homes, and repair, by future parsimony, the waste of their profusion.

'The proud man can very seldom be accused of this folly. His sense of his own dignity renders him careful to preserve his independence, and, when his fortune happens not to be large, though he wishes to be decent, he studies to be frugal and attentive in all expences. The ostentatious expence of the vain man is highly offensive to him. It outshines, perhaps, his own. It provokes his indignation as an insolent assumption of a rank which is by no means due; and he never talks of it without loading it with the harshest and severest reproaches.

'The proud man does not always feel himself at his ease in the company of his equals, and still less in that of his superiors. He cannot lay down his lofty pretensions, and the countenance and conversation of such company overawe him so much that he dares not display them. He has recourse to humbler company, for which he has little respect, which he would not willingly chuse, and which is by no means agreeable to him; that of his inferiors, his flatterers, and dependants. He seldom visits his superiors, or if he does, it is rather to show that he is entitled to live in such company, than for any real satisfaction that he enjoys in it. It is, as Lord Clarendon says of the Earl of Arundel, that he sometimes went to court, because he could there only find a greater man than himself; but that he went very seldom, because he found there a greater man than himself.

'It is quite otherwise with the vain man. He courts the company of his superiors as much as the proud mans shuns it. Their splendour, he seems to think, reflects splendour upon those who are much about them. He haunts the courts of kings and the levees of ministers, and gives himself the air of being a candidate for fortune and preferment, when in reality he possesses the much more precious happiness, if he knew how to enjoy it, of not being one. He is fond of being admitted to the tables of the great, and still more fond of magnifying to other people the familiarity with which he is honoured there. He associates himself, as much as he can, with fashionable people, with those who are supposed to direct the public opinion, with the witty, with the learned, with the popular; he shuns the company of his best friends whenever the very uncertain current of public favour happens to run in any respect against them. With the people to whom he wishes to recommend himself, he is not always very delicate about the means which he employs for that purpose; unnecessary ostentation, groundless pretensions, constant assentation, frequent flattery, for the most part a pleasant and a sprightly flattery, and very seldom the gross and fulsome flattery of a parasite. The proud man, on the contrary, never flatters, and is frequently scarcely civil to any body.

'Notwithstanding all its groundless pretensions, however, vanity is almost always a sprightly and a gay, and very often a good natured passion. Pride is always a grave, a sullen, and a severe one. Even the falsehoods of the vain man are all innocent falsehoods, meant to raise himself, not to lower other people. To do the proud man justice, he very seldom stoops to the baseness of falsehood. When he does,

does, however, his falsehoods are by no means so innocent. They are all mischievous, and meant to lower other people. He is full of indignation at the unjust superiority, as he thinks it, which is given to them. He views them with malignity and envy, and, in talking of them, often endeavours, as much as he can, to extenuate and lessen whatever are the grounds upon which their superiority is supposed to be founded. Whatever tales are circulated to their disadvantage, though he seldom forges them himself, yet he often takes pleasure in believing them, is by no means unwilling to repeat them, and even sometimes with some degree of exaggeration. The worst falsehoods of vanity are all what we call white lies: those of pride, whenever it condescends to falsehood, are all of the opposite complexion.'

As in the present age both Pride and Vanity are extremely prevalent, especially the latter, we regard these pictures as meriting a careful study.

See p. 268.

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ART. VIII. *Practical Rules for the Management and Medical Treatment of Negroe Slaves, in the Sugar Colonies.* By a Professional Planter. 8vo. pp. 470. 8s. Boards. Vernor and Hood.

NOT only the feelings of humanity, but the still more powerful incitement of interest, must forcibly direct our attention to the topics treated in this volume. The situation in which the West Indian slaves are placed, as well as the natural peculiarities in their physical constitution, point them out as requiring a mode of management, both in health and in sickness, different from that which is applicable to Europeans; yet, among the numerous publications that have appeared on the climate and diseases of the West Indies, no author of much eminence or respectability, as far as we recollect, has expressly devoted his attention to this subject. We will not assert that the book now before us in every respect supplies this deficiency, but we can safely say that it contains a body of useful information, on a variety of important topics connected with the management of negroes, that, we believe, has not before been given to the public in so convenient and accessible a form.

The work is arranged in two parts, the first of which 'suggests rules for the management of negroes in health, the second for their treatment in sickness.' Part I. is divided into nine chapters, in which the following subjects are respectively discussed: general observations on negroe slaves, on the seasoning of negroes, on their diet, clothing, lodging, breeding, labour, discipline, and religion.—In the first chapter, the author takes some pains to prove that it would be impossible to cultivate the West Indies by white men, at least by such as

were free. He grounds his opinion partly on the unhealthiness of the climate, and partly on the consideration that it would be impossible to hold out to any man a sufficient inducement to engage voluntarily in the kind and degree of labour which are necessary to be endured. The fact may probably be as it is here stated: but, granting it to be the case, justice and humanity would certainly draw from it a very different conclusion from that to which this author resorts. We shall not, however, enter on a discussion respecting the merits of the slave trade; we have nothing new to urge on the subject; and it is not the object of the work now under our consideration. The evil is to be regarded as existing, and we are only anxious to use every means in our power to obviate particular effects that may be derived from it, without attempting to throw down the whole system.

Among these evils, one of the most enormous is the mortality of the slaves during what is called their seasoning. It is allowed by the present author, who does not appear disposed to magnify the grievance, that, on the most moderate calculation, not fewer than one-fourth of the slaves die within three or four years after their arrival in the West Indies. This murderous system, he conceives, may be in a great measure remedied by bestowing more care on the health and comforts of these unfortunate beings; and, as he remarks, 'so great a waste of the species, for a purpose merely commercial, though perhaps justifiable enough on those principles which usually govern in matters of national concern, is certainly not very reconcileable to humanity.' The circumstances, to which he particularly recommends the attention to be directed, are the diseases produced by the passage, by change of climate and diet, by labour, by severity, and suicide. On each of these points, he offers remarks which are judicious, and, as we conceive, very likely to produce the desired effect.

Much in the same strain are the observations contained in the chapters on diet, lodging, and clothing. We clearly discover from them to what an excessive extent the privations of the negroes had been carried; while they strongly indicate that not only humanity but interest requires the adoption of a very different system. It is indeed to this latter motive that the author generally appeals; not so much, we imagine, from being himself deficient in feeling, but from a conviction that considerations of this nature would be entirely lost on those to whom this work is more immediately addressed.

The chapter which treats on the breeding of negroes is particularly deserving of notice, in every point of view. We may conclude from it, that, by a moderate degree of attention

only to the comforts of the slaves, their numbers might be recruited without the aid of fresh importation; and that the increased price, at which new slaves must now be purchased, renders it highly important for the planters to use every means to produce this end. Could this be accomplished, much of the evils of West Indian slavery would be abolished.—The frequent occurrence of Tetanus to the children of negroes shortly after their birth, a disease which proves almost certainly fatal to them, presents a formidable obstacle to their increase. The author recommends plunging in the sea water as an almost certain preventative of this disease; and so simple a remedy deserves an ample trial.

From the chapter on Discipline, we may acquire a tolerably full idea of the degree to which the sufferings of the negroes are generally extended; and we learn that a great part of this severity is not only unnecessary, but even prejudicial to the interests of the owners. The writer indeed almost universally condemns the use of the whip; an instrument which appears at present to be applied to the negroes with at least *as much* freedom as to any beasts of burden.

The second part of the work commences with some observations on the peculiarities in the constitution and diseases of negroes. Either from their natural conformation, or from their habits of life, (probably from an union of these causes,) we find that they are endued with a nervous system of less sensibility, and are less affected by medicines and by external impressions, than even the most hardy among the whites. They are not so liable to be infected by fever, but are more apt to be attacked by severe bowel complaints, and obstinate diseases of the skin.—A short section is allotted to the consideration of each malady to which the negroes are liable; and after a description of its leading symptoms, we have an account of its remedies and modes of prevention; the whole detailed in a popular and intelligible style, containing much useful information, without any attempt at the refinements of medical speculation. The book is indeed intended rather for the perusal of the planter, than that of the professional man; and the writer strongly recommends the planters themselves to acquire some portion of medical knowlege. Though we are no friends to popular medicine in general, yet in this case we agree in the propriety of the advice: attentive observation may seize the moment in which a remedy of easy application may prevent a disease of magnitude and danger: professional assistance cannot at all times be procured; and the rapid progress of tropical diseases admits of no delay.

Without

Without entering on a minute analysis of this part of the volume, we may remark that the directions are in general simple and intelligible, but they do not profess much originality, nor profound observation; and we feel justified in confidently recommending this publication to all those who are concerned in the management of West Indian estates. The writer seems to possess a considerable share of sense and humanity, though not strictly entitled to the character either of a philosopher or a philanthropist. With regard to his style, which in such a work is perhaps scarcely a fair object of criticism, it has the important merit of being perspicuous; and it displays the character, as the author intended, of a familiar address to persons who are not in the habit of much reasoning or reflection.

Bos.

ART. IX. *Correspondence between Frances, Countess of Hartford, (afterward Duchess of Somerset,) and Henrietta Louisa, Countess of Pomfret,* between the Years 1738 and 1741. 3 Vols. 12mo. 1l. 1s. Boards. R. Phillips. 1805.

PERHAPS no country in the world has produced a greater number of sensible and accomplished women than Great Britain; and we think that this is a circumstance which does honour to our native isle. The cultivated understandings of our females shew that they are not, and ought not to be degraded as women are in other countries; and indeed they often convince us that, although in their organic structure they are "the weaker vessels," the mental jewels which they include are not less valuable than those which belong to masculine bodies. The Correspondence before us displays not merely all the politeness and good breeding which are to be expected from people of rank, but evinces nice observation and good sense; and though its contents are not all equally interesting or striking, the remarks which both Ladies occasionally make are creditable to their minds and hearts.

The MSS. from which these Letters are printed are the property of the Burslem family, of Imber House, Wilts; and the editor, Mr. Bingley, of Christ-church, has prefixed to the first volume concise prefatory memoirs of the two countesses, between whom this epistolary intercourse was maintained. From them we collect the following information:

'Frances, Countess of Hartford, and afterwards Duchess of Somerset, was the eldest of the two daughters and coheirs of the honorable Henry Thynne, only son of Thomas, first viscount Weymouth, by Grace, only daughter and heir of sir George Strode, of Leveston in Dorsetshire. She was married about the year 1713, to Algernon

lord Hartford, eldest son of Charles then duke of Somerset, a young nobleman distinguished for every amiable virtue that could adorn his rank.

'The fruits of this marriage were, first, a daughter, lady Elizabeth Seymour, born in November 1716, who afterwards became duchess of Northumberland; and a son, George Seymour, viscount Beauchamp, born on the eleventh of September 1725. He died of the small pox, which seized him at Bologna, during his travels on the Continent, and carried him off the evening of his birth-day on which he had completed his nineteenth year.

'Not long after her marriage, lady Hartford became one of the ladies of the bedchamber to Caroline, the queen of king George the Second, then princess of Wales. She continued in this office till the death of the queen, which took place in the month of November 1737, when both she and the countess of Pomfret (also of the bedchamber) retired from the bustle and jealousies of the court, to enjoy the more satisfactory comforts of domestic life. They appear to have been much attached to their royal mistress, whose death they each speak of in their letters, in terms of sincere regret.'

This lady distinguished herself by her amiable interference in behalf of the poet Savage, as recorded in his life by Johnson. She is said to have made various acquirements in literature, and to have had some taste for poetical composition: but the editor, aware that, if we are to decide on the evidence produced, the character of Lady Hartford as a poet would not stand high, endeavours to obviate criticism by observing that 'the specimens contained in the present volumes are not, perhaps, the most favourable ones that could be adduced.' We can only say that, if Mr. Bingley could produce better specimens, he should, for the credit of Lady H., have given us a poetical *bonne bouche*. This lady died in 1754.

'Henrietta Louisa, Countess of Pomfret, was the only surviving child of John lord Jefferys of Wem, and lady Charlotte Herbert, daughter of Phillip, earl of Pembroke and Montgomery. Her grandfather was the lord Chancellor who bore so conspicuous a part in the reign of James the Second.

'In the year 1720 she was united in marriage to Thomas Fermor, lord Lempster, who, in the subsequent year, was created earl of Pomfret, or Pontefract, in the county of York. This nobleman was afterwards elected a knight of the Bath; and in September 1727, was appointed Master of the Horse to Caroline, queen of George the Second, to whom also lady Pomfret was one of the ladies of the bedchamber.

'On the death of the queen, 1737, both lady Pomfret and lady Hartford retired from public life; and the present letters inform us, that it was after this period that the close degree of intimacy commenced, to which we are indebted for their being written. The former lady says, in one of them, "I do not grieve that our friendship did not begin sooner; since I am certain it would have excited the

good-

good-nature of a great many people, though they had not cared one farthing about either of us, to have made it their business, by a thousand lies on both sides, to inform us how dangerous a person each was to the other, and how unfit for a friend."

This is a severe, but not unfounded stricture on the morals of a court.

The correspondence between these two ladies commenced soon after Lord Pomfret and his family left England, in order to reside on the continent, and continued for about three years; the travelled or rather travelling lady beginning her epistolary career at Monts near Paris, on the 2d of September O. S., or 13th N.S. 1733, and closing it at Brussels Oct. 6, 1741, N. S. From Paris, Lady Pomfret accompanied her husband to Lyons, Aix, Marseilles, Genoa, Sienna, Florence, Rome, Bologna, Venice, Inspruch, Augsburg, Frankfort, and Brussels.

Lady P. appears to have been a most indefatigable and punctual correspondent; and her letters, though written in haste, and without study, discover the investigating mind of the traveller, and the happy art of blending entertainment with instruction. Her anecdotes are related with ease, and her details are given with accuracy. She has an evident advantage over her friend at home, by enjoying a wider and more varied field of observation: but, if Lady Hartford's letters are less amusing, they are not less sensible.

It will occur to our readers that Lord Pomfret's route through France, Italy, the Tyrol, and Germany, has since been often pursued; and that manners, customs, and governments have undergone such revolutions, that in some degree the word *obsolete* belongs to the accounts here detailed. In justice, however, to this lady, we must observe that it is impossible to read her travels without interest; without admitting her to possess an excellent understanding, a cultivated taste, and a most amiable disposition; nor without assigning to her works a place by the side of her acquaintance Lady Mary Wortley Montague, whom she much resembles in her easy mode of narration.

These ladies seem to vie with each other in endeavours to communicate reciprocal pleasure, each according to her respective situation. Lady Pomfret, supplied with the usual materials of the grand tour, writes of palaces, pictures, statues, churches, popes, priests, ceremonies, processions, superstition, convents, nuns, &c. Lady Hartford, in return, makes remarks on her friend's accounts, paints her own retirement and occupations, and gives amusing anecdotes of the fashionable world, the intrigues of the court, the party measures, and the politics of the day.

When wicked protestants travel, they cannot help remarking the *faith* and *piety* of catholic countries, which are carried to an excess that at least excites our astonishment. During Lady Pomfret's residence at Florence, she transmits several specimens of Catholic credulity, of which we shall copy one :

'Palazzo Ridolfi, Jan. 1, N. S., 1741.

'The weather has been so extremely bad of late, that, though two days beyond the usual time have elapsed, the post is not arrived yet. These violent storms and rains the priests and mob attribute to the devils which the Virgin of the Imprunetta is casting out of possessed men and women; and which, in their return to hell, make this disturbance in the air. As this is a lady with whom I am but lately become acquainted, and as at present I have little else to say, I shall allow her to fill np a part of my letter.

'A great many years ago—so many that nobody can tell the exact number—the people of Florence began to build a church; but whatever advance they made in the day, (like Penelope's web) was destroyed in the night. Upon this ill success, they determined to take two young unbroken steers, and yoke them together with a great stone hanging down between their necks; and, setting them off, wherever they should stop to erect there the church. In this they did very right, for the worship they intended was certainly fitter for the judgment of beasts than of men.—But to my story. The place at which the animals became tired was about seven miles from the city, among some prune trees belonging to the family of the Buondelmonti. Here they set to work to clear the ground, and dig the foundation—when a lamentable voice struck their ears from below. On this, one of the workmen threw away his pickaxe; and moving the loose earth more lightly, found the image of the Virgin Mary in *terra cotta,* with a child in her arms, and a scar on her forehead that had occasioned the aforesaid cry. This wonderful discovery made them proceed with great alacrity in their work: and she had soon not only a large habitation, but a new order was constituted to her honour and service, with great and unusual privileges annexed to it. And upon all general calamities ever since, she is conducted with great pomp into the city of Florence, and remains in the Duomo till, upon frequent prayers and remonstrances, she is so good as to remove or remedy the evil. The inundation I wrote you an account of, being the occasion of her present coming amongst us, her entry was preceded by all the religious orders, two and two; the gentlemen and others carrying lighted flambeaus. On each side the guards were drawn out: the streets (made clean) were crowded with the common people; and the windows were adorned with tapestry, damask, &c., and filled with ladies. In a large box, about the size of a woman, – covered with seven rich mantles, having as many candles stuck before, and a canopy over it,—passed the *Dama, incognita;* for as this image is only a tile, the priests very justly fear that it would rather raise contempt than veneration if it was seen, and therefore have spread amongst the people a notion that whoever sees it is immediately struck blind. She still remains at the cathedral; whither all the *great* vulgar, and the *little,* go to pay their devotions.

devotions. But the weather, as I said before, having not at all mended since her arrival, they have deferred her return till the sun shines, that it may be attributed to her; and in the mean time they find out people possessed with devils, that she may divert herself in driving them out. She was followed in her march by the senate of forty-eight, in their crimson robes, with all the officers of justice.

'This abominable nonsense I have always forborne to trouble you with; though in all the Italian towns, I have seen instances of it. I remember, when I was at Lucca, a knight of Malta who led me about the cathedral (which is a very ancient one) perceiving that I looked at what appeared to me a better sort of sentry box, standing on one side of the middle aisle, told me that it was the repository of the *Volto Santo;* and perceiving, by my manner of answering, that I did not understand what he meant, he told me that a great sculptor having designed a crucifix, and not being able to perform it to his mind, went to bed very much discontented; and on the next morning this was brought to him by angels, ready-made, from heaven. I asked of what material it was formed? he answered, of wood; and I very gravely replied, I did not know before that trees grew in heaven. He said (believing me really surprised at my new discovery) that God had a mind to shew his power. This, once a year, and once only, is exposed; at which time, they say, people are so eager to see it, that, crowding in, many break their limbs, and some lose their lives: yet at the same time their glory is to admit no Jews, Jesuits, nor inquisition, in their territory.

'You have now had enough of wonders; but surely it is the greatest, that rational creatures can thus divest themselves of reason. Having given you this specimen, I shall trouble you no more upon the subject, whatever miracle I may encounter before I have the pleasure of assuring you in person of the sincere attachment with which

'I am yours,

'H. L. POMFRET.'

The observation of Lady Hartford on this letter is equally in the style of the incredulous heretic:—'I no longer am surprized that Italy abounds with atheists.'

At Rome, the procession or cavalcade of the Pope attracts Lady P.'s notice, and is well described:

'This day we dined at twelve, in order to be with the contessa Bolognetti at two, who carried us into one of the side buildings of the Capitol; the whole of which was hung, on the outside of the walls, with crimson velvet, and damask trimmed with gold. From one of the windows we saw the cavalcade of the pope going to take possession of St. John Lateran's church. The procession was (as all the processions are) composed of too many parts to be exactly remembered; but, altogether, it was very pretty. The white horses, almost covered with red velvet, embroidered with gold and silver, that are the yearly tribute for the kingdom of Naples, and of which there are twelve now living, that went one by one: the gentlemen of the pope's chamber, &c., that rode, dressed in red, trimmed with ermine:

the nobility of Rome in black with a great quantity of black silk lace on their habits: the bishops in purple, with green silk tassels in their black hats: the cardinals in scarlet, with their hats and mule-furniture of the same, the convservatori in yellow lined with red, and short gowns of the same: the great constable Colonna, in a particular robe of black and yellow: the marchese Nari, who by hereditary right carries the standard of the church, with the dukes of Storzzi and Corsini captains of the guard, on each side of him—all three in bright armour, engraved, and gilt in the ornamental parts, and very rich robes of crimson, embroidered thick with gold and silver where the armour did not cover: the light-horse, which I described before, with the addition of double plumes of red and white feathers all round their hats: the horse-guards in blue, lined with red, and trimmed with gold: the open chariot, the chair, the horse, the coach, and the litter, of the pope, all crimson and gold; besides another litter of the same that he was carried in (preceded by a great cross), dressed in his pontifical robes, and blessing as he went the shouting, kneeling crowd: with the several companies of foot-soldiers, clothed the same as ours are in England, who closed the procession: made altogether a much finer appearance than I expected. Notwithstanding it has been the occasion of a vast concourse of people from all parts of Italy, and the stay of many other strangers, I take it to be no otherwise a religious ceremony, than that it is partly composed of priests; which, as the government is composed of them too, is absolutely necessary on the sovereign's taking possession of his office: and this is certainly the intention of it. Could the equestrian statue of Marcus Aurelius, that stands in the area of the Capitol, have been endowed with knowledge, how different would he have thought of this high priest (who would not venture in his open chariot because there was a little wind) from his predecessor Julius Cæsar!—and how would he have blushed to have been in the same posture, with the ten old, tottering, red hats that attended the now *pontifex maximus!*'

The Countess might have added, could St. Peter have looked out of his grave, would he have been able to recognize in the Pope his representative?—Since this period, his Holiness has been "shorne of his beams."

By way of prospect, or verbal landscape, we shall present our readers with this Lady's delineation of the Apennines:

'We had not travelled far before we found ourselves in the very midst of the Apennines—the most wonderful and most enchanting country I ever saw, and far beyond what any person can imagine who has not seen it. The mountains are of prodigious height, and so intermixed, that there seems no passage through; yet we threaded them, sometimes climbing, sometimes descending, but oftener running on a road cut in the middle of them: some are barren, some covered with common wood, and others with corn and olives. In the bottom we had here and there a river, which had made itself a bed through meadows full of cattle; nor were there wanting villages nor corn fields in the most unexpected places, on the sides, and even on the tops, of mountains; the summits of which having gained, and thinking nothing could

could be above them, we often only found ourselves at the bottom of others still loftier. Here hermitages would appear as if stuck into the cleft of the rock, and old ruined fortresses that have scarcely left a name. Below, the fir and cypress, joined with other trees, made a gloomy retreat for the torrents that fell roaring from above; and the evening sun gave a lustre to the whole, which finished in a rich and delightful plain, where the rising grain, the gentle murmurs of the river, the green meadows, the elms twined round with vines, the solitary chapels, with here and there some broken piece of ancient sculpture; the rural villages, and their simple inhabitants; the singing of the birds, and the natural perfumes that arose from the sweet herbs and flowers,—both soothed and waked the soul, to find and to adore the Great Creator.'

In her passage through the Tyrol, Lady Pomfret visited the castle of Amras, near Inspruch; and she gives a full recital of its curious contents, among which is much of that armour which was in use 'before gunpowder blew up knighthood.' She also affords us an idea of the climate of the Tyrol, by writing to her friend that they found winter in the end of June, were obliged to have the stove lighted, and to have a feather-bed to cover them instead of a quilt. We must, however, abstain from farther extracts from Lady P.'s contributions*, in order to afford room for one specimen of Lady Hartford's letters:

'Windsor Forest, Oct. 7, N. S. 1739.

'How shall I describe to you, my dear lady Pomfret, the sentiments that arise in my heart at the reading your letters? I feel a mixture of esteem; affection, admiration, and sorrow, to think how many years passed by in which I might possibly have enjoyed the happiness of your conversation, or even been admitted to your friendship, had I sought it with that care and assiduity which I am now truly sensible it deserves. How blind was I to my own interest, and to a merit which I scarcely had leisure (after it had waked me from my lethargy) to be acquainted with, till, as a just punishment for my former want of discernment, I was doomed to live banished from it! But the generosity of your disposition inclines you to alleviate a chastisement which I too well deserved, by allowing me a place in your memory, though I am exiled from your sight, and permitting me to hope for a share in your heart, which (if I know my own) I would not part with for all the wealth and splendor of the east.

'I do not wonder that you shed tears at the profession of the unhappy votress at Genoa, since I could scarcely restrain mine at the

* In one of this lady's epistles, Vol. i. p. 163, we find a translation by Mr. Horton, Chaplain to the English Factory at Leghorn, of Metastasio's celebrated poem intitled the *Indifferent*. Mr. H.'s performance is better than some, and not equal to others, of the various transmigrations into our language, which these beautiful verses have undergone.—In Vol. ii. p. 23. we have another version of this ballad, without any name affixed to it; which, we agree with these two lady-critics, is better than the first, though far short of the original.

recital

recital of her sufferings. I am afraid solitude is not a cure for love; but I think the inclination to it a very natural effect of that passion, when it is unsuccessful: it leaves the mind in a state of languor and melancholy that makes it shun society, and retire from mankind, to indulge the idea of what it ought most carefully to avoid, and which probably it would endeavour to free itself from, were it not generally attended with a depression of spirits, that is to the mind what fetters are to the body, and prevents it from using sufficient motion to put itself in a more easy situation.

'In return for your story of the nun, I will relate to you one which I had within these few days from a friend of mine, a woman of great veracity and good sense: she assured me of the truth of it from her own knowledge.

'A gentleman in Suffolk had an estate of two thousand pounds a-year; and an only son, who was brought up with the expectation of being heir to that fortune after his father's death. This took place when he was just four-and twenty: but, when he came to look into his inheritance, he found the whole property so involved, that he had only feft four hundred pounds a year, which proved to be in church lands. He lived on this for about twelve months, but during that time was very melancholy. He then declared to his friends that it was against his conscience to enjoy the revenue of what had belonged to the church, and that he could make himself easy in no other way but by restoring the lands; which he did, in spite of the persuasion of all his relations to the contrary, and left himself with no more than an annuity of fifty pounds. In the neighbourhood there was a quaker, who always went once, and sometimes twice a-year into Yorkshire, on business. At one house in that country he was received upon a footing of great intimacy, by an old gentleman, who had an only daughter, that was to be his heiress—elegant in her person, of good temper, and well accomplished. The quaker one day asked him why he did not get this young lady married. The gentleman replied, that it was what he wished to do, but he was determined never to dispose of her but to a man whose principles he approved, and who would come and settle upon the estate. If he could find such a person, he would give his daughter to him, though he was not worth a shilling. The quaker related to him the history of his neighbour: and the old gentleman was so much delighted with his character, that he desired the quaker to bring him to his house the next time he came; and, if the young people liked each other, it should be a match. The honest quaker returned home, and with great pleasure told the young gentleman the prospect of this good fortune; but was surprised to find all the arguments he could use wanted force to prevail on him to go. He declared that he would rather live upon his small annuity all his days, than marry a woman he did not previously love, though she possessed the wealth of the Indies. When the time drew near for the quaker to go again into Yorkshire, he applied to a relation of the young gentleman with whom he lived, and shewed him several letters from the lady's father, requesting him to bring his friend along with him. By the importunity of this relation, and the quaker's entreaty, the youth was at length prevailed on to accompany him; but under a feigned name,

name, and only as an acquaintance whom he had met by accident on the road. Matters being thus settled, he set out with the quaker, and was introduced to the old gentleman and his daughter. They were all three so well pleased with each other, that they soon became better acquainted, and the goung gentleman discovered who he was. The marriage was quickly concluded; and he now enjoys eighteen hundred pounds a year, which his wife brought him, besides a considerable sum of money. They have now lived together six years in perfect happiness, and have two children.

'F. HARTFORD.'

This lady also courted the Muse, but her poetry is not equal to her prose. Dr. Johnson, in his Life of Thomson, (whose *Spring* is dedicated to Lady H.) rather invidiously relates an anecdote that attributes to her a *vanity* which, though in some degree the common weakness of poets, could never be suspected to inhabit a mind so correct and well informed as that which she possessed.

'His words (says the Editor) are these: "Spring was published in the next year with a dedication to lady Hartford; whose practice it was to invite every summer some poet into the country, *to hear her verses*, and assist her studies. This honor was one summer conferred on Thomson, who took more delight in carousing with lord Hartford and his friends, than assisting her ladyship's poetical operations, *and therefore never received another summons.*"

The fact probably is true. Thomson preferred good wine to indifferent poetry, and the pleasures of the bottle to those of recitation; and Lady Hartford, mortified at this discovery, scratched Thomson out of her books. As her fame has a better foundation than that which is raised on the edifice of poetry, it will be little affected by the critic's sneer.

In taking our leave of these ladies, we shall only add that, if their letters have a certain etiquette of style, or contain studied compliments, and what must now be regarded as overstrained expressions of politeness, it should be remembered that these traits must in some degree be attributed to the manners of the age, and to the education of a court.

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ART. X. *The Farmer's Calendar:* containing the Business necessary to be performed on various Kinds of Farms during every Month of the Year. By Arthur Young, Esq., F.R.S. Secretary to the Board of Agriculture, &c. &c. A new Edition, greatly enlarged and improved. 8vo. pp. 604. 10s. 6d. Boards. R. Phillips. 1804.

ON turning to the *General Index* to the Old Series of the M. R. we find an account of a "Farmer's Calendar; by an Experienced Farmer," in Vol. xlv. p. 445, which was pub-

lished in the year 1771: but, after such a lapse of time, we are not certain that this is the original edition to which Mr. Young refers. It is not, however, improbable: for he informs us, in his advertisement of the work before us, that, in various parts of the Correspondence inserted in the "Annals of Agriculture" during the last fifteen years, he has been often solicited to give a new edition of his Calendar, and as often formed the resolution of doing it: but that the new improvements, which have taken place, made so many and such great alterations necessary, while other and more pressing employments required his attention, that he has hitherto been prevented from executing the task. Having at last completed it, he hopes that the reader will find it, in its present form, worthy of his attention.

As an agricultural remembrancer, such a work, if executed with knowlege and care, must be acceptable to the farmer; and there is no doubt, considering Mr. Young's extensive observation and experience, that he is capable of furnishing useful hints and rules. The subjects noticed in each month are numerous, including a detailed view of the whole business of a farm. The character, however, which Mr. Young endeavours to form, is not that of the merely industrious and plodding farmer; for he advises his Agriculturist, in the months of January and June, to travel to observe the well-cultivated countries, to be present at the sheep-shearings of the Duke of Bedford and of Mr. Coke, and to furnish himself with a laboratory, to occupy his winter evenings. Yet he is aware that this pleasurable mode of gathering knowlege may lead to ideas of expence and dissipation, not compatible with the sober pursuits of his calling; he therefore warns the young farmer of his danger, and observes that 'if after an excursion, which has carried him into great, and, what is called good company, he returns home not quite so well satisfied with home as he was before, he has contracted a taint that may be worse than the scab among his sheep.'

We copy a part of Mr. Young's admirable advice on Family Arrangement, which we recommend to the serious attention of every young farmer:

'Many accidental circumstances gradually bring into a certain train the common habits of domestic life; but it would often be more advantageous to lay down a plan to be pursued within doors as well as without: such ideas may not always be practicable, but the mere aim will not be without its use. Our young farmer, on entering his farm, must necessarily arrange his plan of life and housekeeping, a subject which should not be wholly omitted, yet admits but a few cursory hints that may possibly give a turn to his reflections, and, being properly worked on in his mind, may possibly pro-

duce a beneficial effect on his conduct. It is not every man that has the power of thinking to any marked utility; but he, whose mind is inquisitive, may think to advantage on every subject. A prudent economy, free from all sordid avarice, will by every one be admitted as right; but it demands some reflection on entering life, or a farm, so to arrange every-day circumstances, that they shall flow from the plan adopted; or at least that such plan shall have no tendency to counteract. In regard to house-keeping, the safest way is to assign a stated weekly sum for it, which should on no account be exceeded. An annual one for his own dress and personal expences; the same for his wife and young children. And he should, in prudence, keep the whole allotted expence so much *within* his probable income, as to possess an accumulating fund for contingencies, children, &c. &c. And, if he expects the blessing of the Almighty on his industry, he will not forget the poor in such distribution: I do not mean by *rates*, but by *charity:* and this hint demands one observation: a very material evil attending the support of the poor by rates, is the natural tendency they have essentially to lessen, if not to cut up charity by the root; that they do this in many hearts cannot be doubted; but it is a horrible, and a national evil. Let our young farmer accustom his mind to very different reflections, remembering that what he pays in poor-rates he is forced to pay, and that it is a part of his calculation in stocking his farm: if he expects to prosper (but not from that motive *only*, or he might as well close his purse) let him so accustom himself to kind offices and assistance to his poor neighbours, whoever they may work with, as to gain a habit of reaping pleasure from his free benevolence.

'In such calculations as I have hinted at, he may safely estimate his profit at 10 per cent. on his capital; from 4000l. his income derived from his farm ought to be 400l. a year. He should lay up 50l. and as much more as his better interest may permit. To expend this in *extra* improvements, may be the most advantageous investment, provided he owns his farm, or has a long lease, not otherwise.

'To attend markets and a few fairs, is a necessary part of a farmer's business; but to a young man it is a very dangerous part; it is too apt to give the evil habits of drinking and dissipation: evil company is every where to be found, and many a farmer has been ruined by a want of a careful selection of his acquaintance, and by not avoiding the contraction of habits which cannot be indulged with safety. As a safeguard against all evils of this tendency, an habitual attention to the duties of religion will have more efficacy than all the philosophic morality which so much abounds upon the tongues of many: by religion, I mean that of the national church, the most excellent that has been any where established for the instruction of the human species. He can have no true friend that will not advise him to keep the Sabbath piously and strictly himself, and make his family do the same: many a judge has traced the origin of crimes that have brought labourers to the gallows, to Sabbath-breaking; and, if the source of failures among farmers were as well explored, they would be traced to the same spring. Serve God on Sunday as you serve yourself on Monday: if you are a pagan, a deist, a moral philosopher, you are,

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to a certain degree, in reason, answerable for the paganism, deism, or moral philosophy of your children and servants; if a christian, you are surely the same for their christianity: you may gain by this, but cannot lose.'

This volume is furnished with an appendix, containing various useful tables, and with a copious index.

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ART. XI. *The Constitution of the United Kingdom of Great Britain and Ireland, Civil and Ecclesiastical.* By Francis Plowden, Esq., Barrister at Law. 8vo. 10s. Boards. Ridgway.

CHANCE has long kept out of our view this well-intentioned and useful work: but, as its subject is not temporary, we trust that the oversight will not prove to be of any serious detriment. Mr. Plowden, though he will not join us in religious communion, holds as strongly as any of us the soundness of our political constitution; of which he is a warm admirer, a zealous vindicator, and frequently an able expounder. He appears to regard our civil regimen with as much fondness as any other subject, and in truth his being a catholic is no reason why he should not; for its outlines were formed, many of its most admired parts were shaped, and its genius and spirit were acquired, while the religion in which he believes was dominant. That which the public profession of his faith, when it ceased, left imperfect, the dread of its return in other new circumstances afterward achieved; and it was this dread, which at the time was by no means causeless, but which it would be now as ridiculous to harbour as that of magic or witchcraft, that occasioned the complete establishment of our civil rights.

Mr. Plowden is a decided though a temperate whig, a staunch though a cautious adherent to the principles of the glorious revolution, and a dauntless though discreet asserter of the principles then brought into action. We are glad to find that he does not countenance, in any degree, the doctrine so studiously inculcated a few years ago in one of the temples of the law; we refer to those popular lessons in which the notion of an original compact was scouted as an unfounded and pernicious tenet. Treading in the steps of the venerable defenders of British liberties, he cherishes and maintains this doctrine, which rests on principles friendly to popular rights, and hostile to abuses of power:

'Suffice it for the present to say, that the real basis of the political and civil power or sovereignty which exists in each state, is the original agreement, compact, or contract of the society or community, which

which forms that state, to depute and delegate the rights, which were in them individually in the state of nature, to those, whose duty it should become, to rule, protect, and preserve the community. For in this consists the whole duty both of the supreme and subordinate magistracy. It would be nugatory to question the reality of this original contract, because the particular time and place, when and where it was entered into, cannot be named, nor the written charter or document, in which it is expressed, be produced for the satisfaction and benefit of future generations. "The chief question is not, whether there was ever such a contract formally and actually made: but whether mankind had not a right to make it: for if they had, civil government, in the ordinary course of things, could be rightfully founded upon nothing else, but this, or what is equivalent to it, *a tacit consent of the governed.* And since the latter must be of the same effect with *the other*, this may be sufficient for our present purpose, unless persons think fit to call also for the *original draught* of a *tacit consent.*" The actual assemblage of the multitude forming themselves into a particular society, was the formal ratification of this original contract, though it were done by tacit consent; and by this each individual of our ancestors became bounden to the power of the whole community, or, in other words, to the sovereignty of the state. The free continuance of each of their successors in the community is the bond, by which they become more solemnly and firmly obligated to the contract, by grounding their tacit consent upon the valuable considerations and daily increasing advantages of the experience and improvements of their predecessors. This is a multiplying principle, that acquires vigor from every incident of human life, as each revolving day brings with it fresh reasons and motives, why the living members of the community should ratify and confirm the original contract entered into by their deceased ancestors. The perpetuation therefore of the community, is the unceasing renovation and confirmation of the original contract, in which it was founded.'

Mr. P. quotes from an anonymous author the passage which we subjoin; and which, though quaint and inelegant, inculcates a maxim that can never be too much present to the mind of Britons:

"There is nothing ought to be so dear to the Commons of *Great Britain* as a free parliament; that is, a *House of Commons* every way free and independent either of the Lords or ministry, &c. *free* in their persons; *free* in their estates; *free* in their elections; *free* in their returns; *free* in their assembling; *free* in their speeches, debates, and determinations; *free* to complain of offenders: *free* in their prosecutions for offences; and therein *free* from the fear or influence of others, how great soever; *free* to guard against the incroachments of arbitrary power; *free* to preserve the liberties and properties of the subject; and yet *free* to part with a share of those properties, when necessary for the service of the public; nor can he be justly esteemed a representative of the people of *Britain*, who does not sincerely endeavour to defend their just rights and liberties against all invasions whatsoever."

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The author exhibits in a very just light the revolutton of 1688, and very properly exposes some mystic jargon which occurs amid the luminous representations of that event by Mr. Burke. Indeed, Mr. Plowden's observations on this head form the most valuable portion of his volume.—He contends that those who were instrumental in effecting that revolution, and their successors, were so far from seeking to throw a veil over the principles on which they acted in that memorable proceeding, that they courted oportuntiies of proclaiming and ratifying them. Of this nature he considers the two acts of Queen Anne, which make it treason to deny the competence of parliament to change the succession, the proclamation declaring the church not to be in danger, and the occurrences on the trial of Sacheverel,—as well the preamble prefixed by the Commons to the articles of impeachment, as the judgment of the Peers. He observes that the revolution 'gave no rights to the community, which the community did not before possess; but, by affording an opportunity of calling these rights into action, like all other practical examples, it threw light upon the principles, from which the rights themselves originated.'

With regard to the principles on which the parties to this event acted, they were, he says, 'prior to the constitution itself, and fully adequate to every purpose of preserving and improving it, as the exigencies of circumstances, and the wishes of the community might require. The facts which gave rise to the Revolution were such, as in human probability never will again recur in that combination, that shall occasion another such Revolution upon the strength of precedent.'

Mr. P.'s view of the nature of this great measure will appear from this passage:

'We must never lose sight of the great pervading maxim of our Constitution, *that the sovereignty of all power not only originated from the people, but continues unalienably to reside with them.* Since the first institution of civil or political government upon earth, there never existed an instance, in which the transcendency of this sovereign right in the people was so clearly demonstrated, as in our Revolution of 1688. For in that temporary dissolution of the government, which was occasioned by the abandoment or dereliction of it by the executive power, the people in reality and practice, carried their rights to an extent far beyond the speculative allowances of the most unconfined theorists. So well satisfied were they of the general tenor of the Constitution and government, that to such parts, as they did not think fit to change and alter, they very wisely endeavoured to add strength, vigor, and authority. But imagination cannot conceive a greater stretch of human power, than to make the King's choice of his own religion (a right which every man possesses independently of the community) the immediate cause of his deprivation of all those benefits and advantages, which

which the community had settled upon him, and which he and his ancestors exercising that same religion, had for many centuries enjoyed in consequence of such settlement; nay, even to such extent did they carry their power, that they excluded the whole line of immediate successors, not for their actual exercise of this first right of man, but because they might by possibility exercise it in the same manner, in which their progenitors had chosen to do it before them. They did not attempt to check, nor forbid, nor prevent the personal adoption or exercise of religion in the individual; but as there could be no sovereignty enjoyed by any one, without the free consent of the community, so the community determined, that no one, who should in future chuse to adopt and follow the Roman catholic religion, should be capable of enjoying the Crown of this realm. The absolute deviation from the constitutional rule of hereditary succession by the exclusion of King James and his heirs, though the nation, for regulating the future succession of the Crown, resorted to a common stock from a remoter heir of the Stuart family, was the most irrefragable proof, that could be given of the right to alter the succession. And certainly it cannot be denied, but that it was an innovation in the Constitution to make the renunciation of a certain religion the *sine qua non* condition of inheriting the Crown; otherwise it could not have descended upon King James the Second, and the few years of his reign must be erased from the annals and statute books of this realm.'

We next have the object of the revolution thus stated:

'The English nation in the year 1689, when the Act of Settlement was passed, were under the general necessity of having some government; but they also enjoyed the general liberty given by God to all mankind of framing their own form of government and deputing and delegating the *sovereign power* (to which God required their submission) to whomsoever they should think proper: in fact they then chose to continue the old form of government and the Constitution, which had been framed by their ancestors: they were as free to alter it entirely, as they were to do it in part: but the parts, which they did alter, evidently were intended for the better preservation of the whole; they were the result of observation and experience, and therefore the proper grounds for forming a discretionary judgment of the means of executing the trusts, that were vested in them, which were to *superintend and preserve the safety and welfare of the community.* The alterations introduced at the Revolution were not properly alterations in the Constitution, but innovations in some of the laws calculated to preserve the Constitution upon a firmer basis; for the Constitution is the more firmly preserved, by how much the dissolution of government is rendered more difficult. The nation had just experienced an actual dissolution of government; and had then to devise the best means in their power and judgment to prevent a repetition of this greatest of all political evils.'

Lastly, Mr. P. enumerates the moral and prudential considerations by which the agents in that great change were actuated, and which furnish at once the motives and the justification of their conduct:

'When at this distance of time we reflect impartially upon the illegal and unconstitutional acts of King James the Second, it is impossible not to see and allow, that he had determinately ceased to execute the trust reposed in him by the nation, that had made him the supreme magistrate to execute and preserve the laws, which were the direct emanation of the general will of the community. For it is evident to demonstration, that the Constitution of England would no longer have been what it was intended to be, had the King been allowed for any reason to act against his coronation oath, to refuse or suspend the statute law by his royal proclamations, and in general to act in violation of the law, and contrary to the inclinations of his people. That government, which by the law of God and nature this community was authorized to choose, and had actually chosen to adopt, could not continue to subsist under such an assumption and usurpation of power by the Crown. They were under no obligation to assume a new form of government, but they were under an obligation of having some government, by the general dispensation of God's providence over mankind. The moral obligation therefore of those persons, who were then the delegates of the community (*i. e.* the members of both Houses of Parliament) was to preserve and secure that form of government, which they knew to be the will and wish of the community to be ruled by; it was consequently their indispensable and supereminent duty to remove, as far as in them lay, both the present and future occasions of its dissolution. Our ancestors, in executing this conscientious discharge of their trust, commission, or delegation to superintend and preserve the safety and welfare of the community, could only use their human judgment and discretion to direct their actions: and it was impossible for them under the existing circumstances and their general convictions not to judge, that the profession of the Roman catholic religion was the immediate cause or pretext, why James II. had acted so illegally and unconstitutionally; and therefore their moral duty obliged them to remove and prevent that cause and pretext from operating in like manner upon future sovereigns. Their power could not exceed their delegation: this was from the community, and therefore could affect nothing but such civil rights as they could delegate. It was essentially circumscribed, because it was originally instituted and directed by the law and light of nature implanted by God in every rational being. This is the common rule of duty and action to the Heathen and Christian magistrate. The Christian Revelation made no alteration in the nature, extent, or duties of the *civil* magistrate.'

The second part of this performance respects more particularly those persons who are of the same communion with the author. It is very theological, but contains much curious information, as well as some sensible observations. Mr. P. very properly remarks that no protesting catholic can consistently hold the infallibility of councils; otherwise they must subscribe the horrible decrees of the third and fourth councils of Lateran. This extravagant prerogative, which these assemblies have arrogated, is rejected by the author, except as far as pure matters of faith are regarded; and he reprobates monstrous decrees with becoming

becoming indignation. His remarks on the oath of supremacy, we think, demand the serious attention of every humane and honest man. These are his concluding words on this point:

'Few if any would refuse to take the oath of supremacy, in the true constitutional sense of its actual existence, were it unequivocally to express, that the King is the supreme head of the civil establishment of the church of England. But the deviation of the words, terms, and intent of the oath, from the words, spirit, and effects, of the laws, render it unlawful for a Roman catholic to take it. Be it then no vain hope that parliament may see and remove the cruelty, which operates so severely upon millions of well disposed able and loyal subjects of his Majesty; that all may be united with one heart and one mind in their effects to preserve and perpetuate the Constitution of this united kingdom.'

If Mr. Plowden be more fond of accumulating matter than of digesting it, if he be laborious rather than elaborate, and whatever value be assigned to the views which he himself gives of his subject, the young reader should reflect with attention on the testimonies to our admirable civil fabric which are here collected together, whether they proceeded from the heads of the state or the sages of the law, or were borne by foreigners or by natives. They are here detailed from Bracton to Blackstone, from Tacitus to Montesquieu, and from the Angelic Doctor * down to De Lolme.

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Art. XII. *Sermons and other Miscellaneous Pieces*, by the late Henry Hunter, D. D., Minister of the Scots Church, London Wall. To which are prefixed a Biographical Sketch of his Life, and a Critical Account of his Writings. 2 Vols. 8vo. 18s. Boards. Murray.

Many opportunities † have occurred to us, in the course of our labours, of reporting the literary performances of Dr. Hunter in terms of some commendation. His *Sacred Biography*, his translation of Saurin, &c., and other religious publications, entitled his zeal and exertions in the cause of virtue to general esteem, while he lived; and we were pleased to bear such frequent testimony to the merits of so laborious and popular a divine. He has now paid "the great

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* Our good old countryman Fortescue quotes St. Thomas as saying, "*Si referamus ad statum integrum humanæ naturæ, qui status innocentia apellatur, in quo non fuisset* regale *regimen, sed* politicum—;" denoting, by the latter term, a limited mixed government, in opposition to an absolute and simple one.

† See M. R. Vol. vi. N. S. p. 250. and Vol. xl. p. 324. where other references will be found.

last debt;" and the public are here presented with his final offering in these two volumes of sermons, which are introduced by a biographical memoir. From this sketch of the life of Dr. H., we learn that he was born at Culross in Perthshire, Aug. 25, 1741, and died at Bristol, Oct. 27, 1802.

We transcribe the summary of his character and genius:

'Some estimate may be formed of both, from a perusal of his writings, which, however, are still better calculated to afford a just notion of his abilities, than of his disposition. He was a man of uncommon warmth of heart, and of quick and powerful feelings, joined to a mind naturally energetic and commanding. Whatever he felt, he felt deeply: what he attempted, he attempted with the whole power of his mind. He knew not what a half feeling or a half measure meant. The object which he took up, engaged him for the time, almost to the exclusion of every other, and from the nature of his mind, that object was never of a trivial or paltry nature. He detested every action savouring in the least of meanness, and could rather have borne with the infirmities of a great mind, than with the petty vices of a little one. His views being constantly bent on some important or interesting object, left him little, or no inclination to turn them toward others, to him of less consequence. Hence a complete disregard of money, except to answer some present purpose, either of necessity, or charity: from the great benevolence of his heart, it accordingly happened not unfrequently that if, even when in great want of money, he received a sum more than sufficient to answer the demand of the moment, the remainder was always ready to be shared with the first child of want that appeared. As he despised half measures in his other actions, so he deprecated them in his charities. When he gave, he gave *all*. The objects of his benevolence often departed from him richer than himself, and left him to seek from friendship that assistance which he had bestowed through the irresistible impulses of a warm heart. With such dispositions it will naturally be supposed that his attachments were particularly warm to those more immediately around him. Yet although he delighted above all in the company of his children, no person ever took shelter beneath his roof, even for a short time, without becoming an object of his regard, and sharing in his friendship.

'In the allotment of time he was exact; in performing a promise even to the smallest engagement, he was most punctual, and would rather put himself to inconvenience, than run the risk of trifling with the time of others: whatever depended on himself, was sure to be performed; and often, through his means, when it depended on others: a grand axiom in all his actions was, that whatever good work he began, should never be relinquished, till completed.

'Although in conversation he was uncommonly lively and agreeable, yet Dr. Hunter had not the smallest turn for raillery, or what is termed repartee: perhaps in the whole course of his life, he never made an attempt at a joke; yet what may appear extraordinary, he possessed a keen relish of those social qualifications when innocently exerted by others, and was an admirable judge of humour, although he possessed none himself.

'As a pulpit orator, his abilities were of the very first class. If he spoke to the understanding, the admirable division of his subject enabled every hearer to grasp his meaning, and conclusions drawn with almost logical precision overwhelmed the doubts of the most ingenious caviller. If he addressed the feelings, the earnestness of his manner added a double interest to his pathetic exhortations, and carried conviction to the coldest heart. His delivery was uniformly solemn and distinct, not calculated to slide gently into a fashionable ear, but admirably adapted to the general nature of his discourses, to engage profound attention, to awaken deep reflection, and alarm the soul sinking into deceitful security or impenitence. Rich in ideas, and profound and accurate in his observations, he disdained nothing more than to hunt after high sounding words which charm the ear and deceive the understanding without touching the heart. It may be truly said with respect to the general effect of his preaching, that

"Fools who came to scoff remained to pray."

From this passage, every reader will be disposed to entertain a very favourable opinion of this deceased author, as a sincere and serious Christian, and will not be disposed (to adopt a line of the motto) "to draw his frailties from their dread abode." The numerous publications of Dr. H. are witnesses in themselves that he sedulously employed his talents and abilities for the improvement of his brethren, and the good of mankind.—Indeed, he was a preacher of such eminence, that we should suppose *few fools came to scoff.*

On a perusal of the sermons in these two volumes, it would be departing from the invariable rule of justice which we study to observe, if we were to pass any high general encomium on them. That they proved very acceptable and useful exhortations to the congregations, before whom they were delivered, we cannot entertain a doubt. They manifest nothing affected nor artificial, and they must have had great weight with the audience, from the spirit of sincerity and earnestness which pervades them. We do not, however, think that they are calculated to delight or to attract the attention of the reader, so well as they were suited to impress the hearts and excite religious emotions in the minds of a mixed and less fastidious congregation.—In offering these remarks, we would not be understood to be influenced in any way by a difference of opinion *in point of doctrines*, which certainly subsists between us and the author: but we speak of the general effect of the sermons, independently of the peculiar system of faith to which Dr. H. was attached.

The merits and characteristics of Dr. Hunter are so well known, and we have so often spoken of them, that we need not long detain our readers on the present occasion. If we were to select any single sermon as, in our estimation, superior to the rest, it

would be the 6th of the 1st volume, "On the Nativity of Christ." Eloquence and pathos are conspicuous in this composition; and the succeeding passage will display the author's ability in deducing just remarks and moral reflections from the incidents recorded in the Gospel history. His observations on the circumstances of our Saviour's birth are striking and appropriate:

'Let us learn not only to submit to, but to rejoice in the distinctions and varieties of condition, which a wise providence has established in the world. These are the appointment of God, else they would not exist. The absolute and universal equality of mankind is a chimera unwarranted by revelation, and flatly contradicted by fact and experience. When Jesus Christ came into the world, did he disturb civil society by an attempt to bring mankind to a level of nature, or even to distinctions founded on wisdom and virtue? Did his mother, under pretence of a miraculous conception and birth, claim the best house in Bethlehem as the property of heaven's favourite, or endeavour to dispossess a wealthier or more powerful guest of his lodging at the inn, to make way for David's son? Is Herod attacked with violence on the throne of Judea, or Cæsar on that of the world? Quite the reverse—the murderer of a thousand innocents is permitted to live, and to reign—the tribute of a lordly conqueror is cheerfully rendered him. Under what pretence then do the saints claim the dominion of the world? How could the disciples of Jesus ever think of turning the world upside down, to procure for themselves a place and a name? How severely did our Divine Master check every ebullition of such a spirit in his greatest favourites! This is not the state of retribution, but of discipline. The object of the gospel is to level, not men's fortune and rank, but their spirit and temper—to teach the rich in this world "to do good and to communicate, to be rich in faith and good works"—and the poor "to be rich in faith," meekness, and contentment—to instruct the mighty to be merciful, and the weak to be modest and diffident—to form the happy to moderation, and gratitude, and compassion—and the wretched to patience, and submission, and obedience—and, in a word, to bring all men, whatever be their external situation, to the common standard of humility, and to a sense of their dependence upon God, and accountableness to him, and to the habitual observance of the law of kindness, and forbearance and forgiveness, and love, one toward another. In this alone consists, if it exist at all, the equality of human nature—and this, as far as it is attained, makes earth resemble heaven, and men resemble angels—among whom there is dignity without pride, and subordination without murmuring or envy—with whom difference of degree is a source not of jealousy and strife, but of love and joy.'

Prefixed to these Sermons are some Introductory Addresses on Sacramental Occasions. In the Church of Scotland, of which Dr. H. was a member, the service of the Lord's Supper is conducted with extraordinary solemnity; and it is rarely administered more than twice in a year. A day in the middle of the

the week previously to its celebration is appointed as a Fast; and the Saturday preceding the Communion Sabbath is observed as a day of preparation. The Monday following is also devoted to Divine Service. These Addresses of Dr. H. were delivered on giving Notice of the Sacrament—on the Fast Day —on the distribution of the Tokens *—and on fencing † the Tables; to which are added two Consecration Prayers.

ART. XIII. *An Essay upon Political Economy*; being an Inquiry into the Truth of the Two Positions of the French Economists; that Labour employed in Manufactures is unproductive; and that all Taxes ultimately fall upon, or settle in the Surplus Produce of the Land. By Daniel Wakefield, Esq. 12mo. pp. 120. 2s. 6d. Boards. Rivingtons.

THE distinction of labour into *productive* and *unproductive* would be pronounced by most persons to be a mere abstract question, a matter of little or no practical importance, a fit subject for the schools: but, trivial as it may appear, consequences of the most serious nature have followed from it. If it be true that agricultural labour alone yields a surplus production, it follows that taxes can arise only out of this fund, and that an exclusive territorial tax is the most eligible mode of raising a revenue. This deduction was almost literally exemplified in France under the Assembly which has been grossly misnamed the Constituent. In conformity to the doctrine of the economists, that Assembly abolished most of the old taxes, and substituted for them a general land-tax; and never did more

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'* After service on the Saturday, the persons intending to communicate receive each from the ministers or the elders of the parish a stamped piece of metal, denominated a token, which they return before receiving the sacrament on Sunday. The intention of this is to prevent any person not known to the minister, and approved of as a person acting worthy of the christian name, from seating himself among the communicants, and partaking of the sacrament. On this occasion which is called the distribution of the tokens, an address, with suitable exhortations, is again delivered by the minister of the parish. The piece to which this note is subjoined is one of these addresses.'

'† After the ordinary service of the Sunday is over, and immediately before the distribution of the sacrament begins, the clergyman addresses the people, and informs them, that as this sacrament is intended only for the true christian, those who are conscious of dispositions inconsistent with that title, are debarred from it. He then enumerates the several sins, a subjection to which excludes from the worthily partaking of the Lord's Supper. This is called fencing the tables, or defending them from the approach of unworthy persons.'

actual mischief proceed from a mistaken abstract notion. One branch of industry (the agricultural) was overburthened, and another (the commercial) exempted from public demands, on conclusions drawn from a false theory; thus a vast source of revenue was left untouched, and a system of taxation adopted which materially assisted the successive rulers of that country to destroy commerce, to subvert the state, and to construct a fabric of tyranny. The governing demagogues, seeing that commerce was unproductive of revenue, and regardless of individual sufferings, became indifferent to its fate; and perceiving that a territorial tax might be levied amid the shocks of public convulsions, they more readily adopted schemes of anarchy. The present ruler of the same country would not have had so easy a task in establishing his arbitrary sway, had the nation been subject to a system of taxation founded in freedom, and liable to be rendered inefficient by lawless rule. Taxes judiciously laid become a sort of guarantee to liberty, since they induce governments to respect that sacred principle from a fear of diminishing the revenue. It is curious to behold an assembly so jealous of freedom, and which carried their veneration for it to extremes fatal to itself, deliberately establishing a system of finance which favoured the subversion of the public prosperity; and which facilitated the erection of a more complete despotism, than any which Europe has witnessed in modern times. This property of direct taxation, as best allying with arbitrary power, follows from the nature of things; and it is rendered probable from its being the mode of raising revenue adopted by the latter Roman empire, and by China.

This doctrine of the French School, which regards labour employed in providing food as the only productive labour, indicates a very limited range of mind; it is formed on the idea that the mere sustentation of life is the sole end of our being, and that all which gives it relish, or confers dignity and importance on it, are to be held in no estimation; that all is *propter vitam;* and that we are wholly to overlook the *causas vivendi.*

Mr. Wakefield supposes the great error of this school to have originated in the abundant produce which land yields in France, at a small expence of labour, skill, and capital. There is, perhaps, more of refinement than solidity in this conjecture; for it must be recollected that the framers of this hypothesis, at the same time that they witnessed the ample returns made by a propitious soil, had under their view the wealthy manufacturers of Lyons, and the rich merchants of Bourdeaux and Marseilles. Is it not fully as probable that the notion arose out of the vast importance in which *eating* is held by this people,

people, as is manifest from the numerous metaphorical senses which the term *manger* bears in their language; and also from their superior fondness for the article of bread, of which they consume so large a quantity?

A summary of the doctrine maintained in this tract is included in the subsequent passage:

'It is obvious, that the cultivator of land produces something, only by means of a previous annihilation, *first*, of his own intermediate support, between seed-time and harvest; *secondly*, of the wear of his stock advances*; and *thirdly*, of the seed sown: the manufacturer also produces something, only by means of a previous annihilation; *first* of his own intermediate support between the beginning and completion of the manufacture; *secondly* of the wear of his stock advances †; and *thirdly*, of the raw material used. The rude produce of the cultivator is worth more than he has annihilated, it will exchange for more than his support, between the next seed-time and harvest, than the wear of his stock advances, and than as much seed as he will require to sow: this excess is therefore called his surplus value, or surplus production, which surplus is divided into *two* parts, the profits of his stock, and the rent of his land. The finished manufacture of the manufacturer is also worth more than he has annihilated, it will exchange for more than his support, during the time of completing a similar manufacture, than the wear of his stock advances, and than as much raw material as he will require to work up: this excess is therefore called his surplus value, or surplus production, which surplus is also divided into *two* parts, the profits of his stock, and the interest of his capital.'

A late French author considers agriculture as a particular species of manufacture, and land as a sort of machinery furnished to us by the bounty of nature. This view of the matter would have assisted Mr. Wakefield in elucidating the analogy between the two classes of labour; in shewing that the incidents to both are the same; and that a surplus produce belongs as much to the one as to the other. It must be admitted that Mr. W., in following his own method, has ably laboured this point; he has brought the observations of Mr. Locke, in his disquisition on the origin of property, happily to bear on it; and he well employs, in the same service, the strictures of the same great writer, on the resemblance between the rent of land and the interest of capital.

Aristotle's argument against taking interest for the loan of money, because money was barren, and incapable of producing

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'* By this term, as applied to the cultivator, I mean what is generally denominated live and dead stock, as cattle for work, implements, sheds, &c.'

'† By this term, as applied to the manufacturer, I mean tools, machines, buildings, &c.'

money,

money, has often been ridiculed: but, if duly considered, it will appear to be worthy of the superior penetration of that great genius; inasmuch as the only rational view of the subject, and that which accounts for the fluctuations of interest according to the respective situations and circumstances of states, arises from the consideration suggested by the objection of that great philosopher, namely the reproducing property of money when it is duly applied, and which is finely illustrated by Mr. Locke in passages inserted in this tract. It is very justly remarked by Mr. W. that

'In a cultivated and advancing society, so high a price is given for the rude produce of land, and so low are the profits of all kinds of stock, that the nominal rent of land rises above the price for which the surplus of its produce will sell, and the land owner consequently receives more than his due proportion; but in a barbarous or declining society, the rude produce of the land being greater than the consumption of its inhabitants, its price falls; and as at the same time, the profits of stock rise, the nominal rent of land sinks below the price, for which the surplus of its rude produce will sell, and the land-owner receives less than his due proportion. The correctness of thus accounting for the rise and fall of the nominal rent of land, above or below its real rent, is demonstrated from land sometimes yielding no nominal, though in most cases it yields a real rent or surplus.

'In a cultivated and advancing society, so high a price is given for raw material, and so great is the money reward of labour, that notwithstanding the lowness of the profits of stock, the nominal interest of capital falls below the price, for which the surplus of its manufactured produce will sell, and the capitalist receives less than his due proportion; but in a barbarous or declining society, raw material being at a low price, and the money reward of labour being also low, the nominal interest of capital rises above the price, for which the surplus of its manufactured produce will sell, notwithstanding the highness of the profits of stock, and the capitalist receives more than his due proportion.'

The above observations are founded on the relations of things, and are warranted by facts: but they admitted of being more perspicuously stated, and merited farther elucidation.

A distinction, on which some stress has been laid by great authorities on the present subject, is effectually obviated in the ensuing passage:

'There is a distinction drawn by some writers * between labour consumed in use, and labour employed in production, which does not appear to me sound. I am not going to argue which a wise man would chuse, personal service†, an article of clothing, or a healthful meal;

'* Aristotle and Smith.'

'† This term includes the exertions of the lawyer to preserve our property from knavery, and our fame from calumny; the attendance of

meal; but what I mean is, that there is not any such real distinction, as the one drawn above, for what is labour employed in production, but employed in producing that which is to be consumed; the end of both labours after all being to be consumed in use; the artisan who makes a pair of shoes, and the cultivator who procures food, is employed in producing that which is to be consumed, while the labour consumed in use is employed in an attendance, the effect of which is over as soon as enjoyed; like to which, is the case of the shoes when worn out, and of the food when eaten *.'

In what follows, the admissions of the economists are dexterously employed to overthrow their system:

'It is admitted by the French economists, that manufacturers have always been a self-supporting class: but they contend that labour thus exerted, returns no more than its cost; than the value of the raw material annihilated, than the wear of the stock advances, and than the support of the labour during the time it was engaged in the manufacture.

'This admission, however, will involve them in great difficulties; for if, a century past, labour employed in manufactures produced equal to any number, or *one*, and consumed but *one*, surely now, that by the invention and use of machines, and by the increase of the division of labour, *two* or *three* times the then quantity of finished manufacture is produced, by the same expence of labour, manufacturers have become a productive class: with a consumption equalling *one*, they formerly, it is allowed by the economists, produced *one*; now however, with no greater consumption, they produce equal to *two* or *three*. Not only have the French economists omitted to consider the effects of the division of labour, and the introduction of machines, but they have failed, in not observing, that superiour skill will produce its effects, in less time than it will take an inferiour artist to perform, in a worse manner, a similar work; thus not allowing any value to the facilities of habit, nor to the exertions of genius, measuring by the same standard his physical wants, the rapid and finished execution of a Master, and the clumsy imitations of his apprentice; the sublime genius of a Reynolds, a Wren, or a Phidias, and the mechanical labours of a painter of signs, a common builder, or an image cutter.'

It is not to be overlooked that, in many manufactures, as well as in agriculture, nature supplies us with very operative agents, and that the elements frequently and essentially assist human labour:—for instance; light acts chemically; and heat, air, and water, act chemically and mechanically in forwarding a variety of manufacturing processes.

When disputing the conclusion that all taxes fall ultimately on the land, and that its surplus produce is the sole fund

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of the Physician to guard our lives, and to invigorate our health, and the courage of the soldier to defend us from violence.'

'* M. Garnier in his Traduction de la Richesse des Nations, note 20 of the 5th volume, joins me in exploding this distinction.'

whence

whence they are drawn, Mr. W. finds in the case of his own country an instance which completely overturns that deduction. England pays into the exchequer a revenue which exceeds the surplus produce of its whole territory; while the proprietors, it is notorious, draw large incomes from the surplus fund of the land, which they consume or hoard at pleasure. The author is of opinion that direct taxes settle and terminate in income, and bear on the individual; while indirect imposts fall on consumption, and are borne by the consumers.

It appears to us that Mr. W. does not properly discriminate the several operations of the respective principles of original cost, and of competition in regulating price;—the one has a permanent and a controuling influence, the other a subordinate, temporary, and fluctuating effect. It does not follow that competition does affect price, because in the end the law of original cost will restore the equilibrium; if this were true, things would never sell above nor below their fair value; than which, however, in practice, nothing more frequently happens.

We were surprized to find repeated by this writer, the charge so often made against Dr. Smith, of not acknowleging his obligations to Sir James Steuart. We should be glad to see it ascertained what these are: but we own that we are not able to state any which are of a very serious magnitude. It is at the same time somewhat strange that Smith should never have referred to his predecessor, nor even have once mentioned his name. In Steuart's volumes, some good produce is to be found scattered over a vast surface: but it appears to be scanty in proportion to the extent. Little of theory occurs in the work; and what there is, besides being false, cannot lay claim to originality. He was also deficient in the art of composition, and unskilled in ~~with~~ the idiom of the language in which he wrote. The *Wealth of Nations*, as a literary performance, is liable to a great many objections, and chargeable with a few important errors: but still we hold it to be among the most valuable productions of the last century, and one which reflects on it the most lustre. We do not think that a late French writer, M. Say*, goes too far when he asserts, "*Il n' y avait pas d'Economie avant Smith;*" and we are also of opinion with him that "*entre la doctrine des Economistes et la sienne, il y a la même distance qui separe la système de Tycho-Brahe de la physique de Newton.*" We know not what Mr. W. will say to the following sentiment of the same useful author, as it certainly bears hard on himself: "*Je n'ai jamais vu rabaisser*

* See M. Rev. Vol. xlii. N. S. p. 514.

Smith

Smith que par des personnes absolument hors d'état de le comprendre." Vid. *Traité de l'Economie Politique, par* J. B. Say. *Tom.* 1. *Disc. Prel.*

In an Appendix, Mr. W. comments on certain positions advanced by M. Turgot, in a work intitled *Reflexions sur la Formation et la Distribution des Richesses.* Mr. W. mistakes, however, when he represents that very able and excellent person as an economist; since it appears from the whole of his works, and even from passages inserted in the pages before us, that he differed in many points from the members of that sect.

We concur with Mr. Wakefield in thinking that the discussion of subjects, such as those to which he has directed his attention, is highly commendable; and more particularly so in a country distinguished by its vast riches, where wealth is not only valuable on account of the comforts which it secures, and the importance and dominion which habit has assigned to it, but where it is become the essential support of a civil fabric, which those who live under it, feel and believe to be the first in the world. We conceive, however, that the author regards the positions which he has discussed as having more novelty than belongs to them. He cannot but know that the distinction which he so properly combats, which was first laid down by the economists, and which Dr. Smith did not sufficiently qualify,—together with its pernicious offspring, an exclusive territorial revenue,—have become obsolete even in France; and that no writers have more ably exposed these absurd and mischievous notions, than the later publicists of that country. It strikes us that Mr. W. has only the merit, and perhaps he lays claim to no more, of treading in the same path with preceding authors; and of assisting in elucidating very important points of political economy:—points which, if less original than he seems to consider them, admit of far more illustration than they have hitherto received. If his essay be not distinguished by felicity of method, and by perspicuity and neatness of style, it shews that the writer is well informed on his subject, is a sound thinker, and an acute reasoner.

Jo.

ART. XIV. *An Account of the Life of James Beattie, LL.D., Professor of Moral Philosophy and Logic, Aberdeen.* In which are occasionally given Characters of the principal literary Men, and a Sketch of the State of Literature in Scotland during the last Century. Some Poems, not generally known to be Dr. Beattie's, are also introduced in the Course of the Narrative. By Alexander Bower. Crown 8vo. pp. 230. 5s. Boards. Baldwins. 1804.

THIS narrative will be perused with pleasure by those who are satisfied with plain facts recorded in plain language: but the writer has taken the unnecessary trouble of prolonging his relation by the introduction of much collateral and even extraneous matter. His principal notices of the author of the Minstrel and of the Hermit may be comprized in a narrow compass.

James Beattie was born on the 5th of November 1735, in the parish of Lawrencekirk, in Kirkcardineshire. When only seven years of age, he lost his father, who was a farmer, and remarkable for his probity and his love of the muses. Through the generous assistance of his elder brother, David, James was initiated in the elements of the English and Latin languages, by Mr. Mylne, schoolmaster at Lawrencekirk; a teacher of reputation, and successor to the celebrated Ruddiman. Poet Beattie (for so he was called even at this early period of his life) distinguished himself among his schoolfellows by diligence and superior attainments, though he laboured under the disadvantage of a very weakly constitution. In 1749, he obtained a small scholarship in Marischal College, Aberdeen, by excelling in a comparative trial; and he commenced his academical career by studying Greek, under Principal Blackwell, from whose hands he received a very honourable prize. The second term of his public study seems to have embraced Latin, Mathematics (in which he was no remarkable proficient), and History, Geography, and Chronology. Natural Philosophy formed the principal object of the third course. In this department, it must be obvious that a want of the requisite mathematical knowlege must be very unfriendly to the student's progress.—The fourth term was devoted to Moral Philosophy and the abstract sciences, under Dr. Alexander Gerard, well known by his Essay on Taste, and other performances.

In 1753, Mr. Beattie took his degree in Arts, and obtained the humble situation of schoolmaster at Fordoun, a village not far from Laurencekirk. At this time, he enjoyed the friendship and patronage of Francis Garden, afterward Lord Gardenstone, and added to his poetical reputation by contributions

to the Scotch Magazine, and an epitaph on two brothers who were drowned when bathing. It likewise appears that he was a severe disciplinarian, that he officiated as clerk of the parish, that he was enrolled in Marischal College as a student of divinity, and that his manners were not yet subdued into gentleness or complacency. In 1758, he was appointed one of the ushers in the Grammar School in Aberdeen, a situation to which he had *aspired* some months before, though without success. Beattie's sphere of activity and acquaintance was now enlarged; and, with the exception of some harassing head-achs, his term of ushership, which exceeded two years, appears to have passed with considerable satisfaction to himself. During this period, his poems were published, for the first time, by subscription.

On the 8th of October 1760, Mr. Beattie, in consequence of having obtained a royal patent, was admitted Professor of Moral Philosophy and Logic, in Marischal College. We need scarcely add that, in the course of a few years, he attained to distinguished celebrity as a teacher of Ethics.

'His habits of study were regular and constant. Little time was spent in idleness, because he was ambitious to acquit himself with credit, and to benefit his students as far as was in his power. An academical life is so barren of incidents that it cannot be expected to furnish much in the narrative. The lives of most literary men consist of little more than a history of their works. His pleasant and agreeable manners, even at this time, have been much commended. To his old associates he was kind and affable. And at his house and table they were always welcome.'

In 1766, the Professor married Miss Mary Dun, daughter of Dr. James Dun, who, for nearly seventy years, was a teacher in the Grammar School of Aberdeen. About four years subsequent to his marriage, he received from King's College, Aberdeen, the degree of Doctor in Laws. In July of the following year, he paid a visit to London, and was favoured with very flattering marks of attention from some of the most distinguished literary characters of the age.

'In the year 1772, his mother died at the advanced age of fourscore years. Her affectionate son, Mr. David Beattie, had for thirty years shewn her every mark of attention and kindness, and it was in his house at Johnstone, in the neighbourhood of Laurencekirk, that she died.—Those persons who knew her best have represented her as possessed of great self-command—as a prudent, kind woman, and as exemplifying those simple and unaffected manners, which were then more frequently to be found in Scotland than they are at present.'

The Doctor repeated his visit to London in 1773, obtained a pension, was presented at the levee, and had 'the distinguished

guished honour of conversing with the King for five minutes.'—Before he returned to the North, he had a private audience of their Majesties at Kew.

The death of his son, James Hay Beattie, in 1790, was a severe trial to the feelings of a parent. In his 18th year, this young man, who united indefatigable application to uncommon powers of genius, was appointed his father's assistant and successor, and promised to be an ornament to the University. —The Doctor's second son, Montagu, with whom he went to London in 1791, died in 1796.

'These, and other misfortunes, to use the language of the poet, "harrowed up the soul" of Dr. Beattie, and his health, never at any time good, was thereby very considerably impaired. He was no longer under the necessity of doing the duty of the class, because he had the influence to get Mr. George Glenny appointed his assistant and successor.

'Of late years he entirely sequestered himself from society, and even the kind attentions and civilities of his friends and admirers were not relished by him. He dropped all correspondence with his old English friends, and their numerous inquiries after the state of his health did not now excite those quick sensibilities of which he had formerly been so susceptible. Premature old age, with all its infirmities, had made rapid advances upon him, and for three years before his death, he kept the house, and was for a great part of that time confined to his bed. If I mistake not, the last time he ventured out to take a short walk, was in the month of June, 1800. He was then very corpulent, and discovered extreme debility. At this time he was only about sixty-five years of age.

'His person was about the middle size, of a broad, square make, which seemed to indicate a more robust constitution than he really had. I have formerly mentioned that he was, during the whole course of his life, subject to attacks of head-ach, which upon many occasions interrupted his studies. His features were exceedingly regular; his complexion was somewhat dark; his eyes had more expression than those of any other person I remember to have seen.

'In the earlier part of his life he shewed great convivial talents, and was much admired in company, for his wit and uncommon flow of humour. He indulged himself, however, in liberties of that kind very seldom for many years past. He was a most admirable punster. Many of his puns are often quoted in conversation in the north; which, as far as that kind of wit deserves praise, discover great facility of invention. Any time that I ever saw him in company he was remarkably silent, but I could discover that he was not only attentive to the conversation but seemed to be studying the features of those persons with whom he was in company.'

Towards the close of life, Dr. Beattie endured much bodily pain; and, when at length, he had become insensible to his own sufferings, he expired on the 18th of August 1803.

In

In this very condensed view of the life of an eminent poet and philosopher, we have omitted the dates and character of his writings, which have been the subject of former notices and appreciation. We have likewise passed over the author's diffuse and rather tiresome statements concerning various personages, whose history was already known to the public, or else of not sufficient magnitude to be formally unfolded. If, instead of these unnecessary digressions, Mr. Bower had favoured us with a few of Dr. Beattie's letters and memorable sayings, he would have imparted much more consistency and interest to his little volume.—It is the duty of the biographer to draw a faithful and finished portrait: but this he never can accomplish, if he keeps out of view those private anecdotes and domestic incidents which paint character and speak to feeling. With the historian of an individual, as with the historian of a nation, a regard to truth should be paramount to every other consideration. We would not drag into the glare of day the failings of the unfortunate: but neither would we wholly conceal them from the eye of the impartial observer. The possession of genius, taste, and learning, and their direction to the best interests of mankind, ought, no doubt, to cover a multitude of sins: but we should also reflect that a well constituted mind, rich in its own resources, and susceptible of the most refined and elevated pleasures, is the least exposed to debasement from habits of low intemperance. Yet that such a mind sometimes yields to degrading propensities will not admit of dispute. A sense of false delicacy, or the partiality of friendship, may draw a veil over the melancholy fact: but the professed painter of human character is imperiously required to exhibit its diversities as he finds them, and not as he would wish them to be. More than one public teacher of youth has fallen a sacrifice to the immoderate use of ardent spirits; we can commiserate their fate: but we cannot patiently endure that they should be held up as paragons of conduct, or exalted into saints. Dr. Beattie's case, if we are rightly informed, admits of palliation and pity. The pressure of domestic affliction exhausted and paralyzed the finer sensibilities of his frame, unstrung the man, and left only a "wreck behind."—

As a more extensive, and, we trust, a more instructive Life of the learned Professor is preparing for the press, by an ingenious and worthy Baronet, we shall forbear any farther comment on the present sketch.

Muir.

ART. XV. *The Miniature*, a periodical Paper, by Solomon Grildrig, of the College of Eton. Inscribed, by permission, to the Rev. Dr. Goodall. 8vo. pp. 376. 7s. 6d. Boards. Printed at Windsor, and sold in London by Murray. 1805.

THE modest editor of this performance disclaims all pretensions to the bold strokes of Raphael, and the glowing colouring of Titian. 'My attempts,' says he, 'will follow the style of a *Miniature*, and while the touches are less daring, while less force and richness of imagination may be conspicuous in the following sketches, they may perhaps derive some merit in an humbler scale, from correctness of design, and accuracy of representation. This style indeed will be the more appropriate, as it is in the lesser theatre of life that it will be employed, and as juvenile folly, or merit, will often be the subjects of my lucubrations.'

Thirty-four numbers constitute the volume, relating chiefly to subjects of literature, morality, and religion. When we consider that these essays are the joint production of four very young Etonians, (the sons of the Marquis Wellesley and of Dr. Rennell, Mr. Canning, and Mr. Galley Knight,) we feel powerfully inclined to mention them with all the lenity of criticism which is consistent with our duty to the public. The highest praise, then, which we can award to these youthful contributors is, that their writings give no countenance to the fashionable foibles and vices of the times, and that they present us with correct and amiable views of conduct and manners. It is seldom, however, that they recall the playful and elegant humour of Addison; or even that vivacity and gaiety of disposition which we naturally associate with the early period of our existence. The sentiments are generally more trite, the attempts at wit less happy, and the style is more grave and subdued, than we could wish them to be in a work which is professedly juvenile. The propriety of assuming such a harsh appellation as *Grildrig* is by no means apparent: nor do we find that occasional negligences of composition are counterbalanced by liveliness of fancy, philosophical acuteness, or alluring interest. Novels and romances are treated with severe and indiscriminate censure; while the reflections on the progress and declension of national manners, on modern theatrical exhibitions, on gaming, death, the Scriptures, &c. are too tame and hackneyed to be perused with much gratification.

The remarks on the influence of fashion on poetical compositions, if not original, are at least ingenious and amusing. A paragraph or two may serve as a sample of the rest:

'It is a trite but true observation, that the frivolous whims and fanciful dictates of fashion have more effect upon the mind, and enforce

To the Reviewer of "Re

Art: 15 page 306

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309. of the M: R: for Nov: 1805,
terms of general approbation

Re Miniature" —

in the Monthly Review for November
1805

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18 Stratton St: Piccadilly. You
Monday December 5. 1809.

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th much gratitude,

Your obliged humble Pupil

Henry H. Joy

force their commands with more irresistible sway, than all the precepts and admonitions of prudence or wisdom. It might however seem probable, that fashion would have contented herself with arranging the tasty fabric of a lady's head dress, or the cut of a beau's coat; with deciding the exact hour when it should be genteel for the gay world to feel hungry; with regulating the length of a shoe-string, or any other important article of a similar nature. But the goddess, wishing to exert her prerogatives and power to the utmost, has extended her influence over the regions of literature and taste; she has invaded the sacred retreats of Helicon themselves, and by a touch of her wand, the Muses appear as readily inclined to follow her commands, as any other young ladies within the realms of St. James's, while Apollo himself submits his lyre to be new strung at her option. In short, poetry is and has long been as entirely subject to the laws of fashion as a birth-day suit, or a ball-dress, and promises, under its present rules and restrictions, soon to become equally valuable. From the epic to the elegy, the pindarick ode to the sonnet, her power is felt, her supremacy acknowledged. It is not however of late years only that fashion has been thus omnipotent; were we to take a chronological inspection of poetry in general to the most remote ages, we should, I believe, perceive her equally domineering. The wild Norwegain ballads and romantic strains of the Erse and Norse legends are all marked with the same character.

'Simplicity was the universal aim of the ancient English minstrels, a taste which has been ill supplanted by the whims of a later date. At one period the merit of poetry consisted not in the novelty of ideas, or elegancy of expression, but in the form or model which it displayed. I recollect having seen a copy of verses, "*To a hair of my Mistress's eye-lash,*" whose only merit consisted in the lines being so arranged, or rather disarranged, that the whole poem might be written in the form of a heart. A pair of wings was the favorite shape for a sonnet to appear in; and a triangle the established form of a sacred hymn. At another moment the whim of men led them to exclude particular letters from their poems; and one soaring beyond the rest, actually wrote, or intended to write an Epic Poem in five books, on purpose to exclude every vowel by turns. The sublime ode was another resource of fashion to vary the prevailing follies of the day. High and low, rich and poor were then universally excited to give vent to their extravagant fancies, in the wildest measures and loosest numbers; sense or beauty was equally sacrificed to irregularity, and all believed that the use of Pindar's Metre would inspire them with Pindar's sublimity and conception.

'Every subject was deemed equally worthy of these high flights of poetry. Odes on the "*use and abuse of cabbage-stalks in the cure of a quinzy,*" or on "*the efficacy of lime in the composition of mortar,*" were the common productions of the press. Ere long this taste fell into disrepute, and was succeeded by another if possible more surprising. The whole nation seems to have been suddenly inspired with a species of religious mania, and it appears to have been then considered actually necessary, for the composition of a meritorious poem, on whatsoever subject it might be written, that the performance should be seasoned

with a spice of the scriptures, or a few sacred similies, by way of keeping holy ideas continually present to the minds of the reader. Whether this resort proved serviceable to the cause of religion, it is not for me to determine; but poetry was certainly not improved by a mixture of texts dragged by main force into every sort of composition, which, when thus pressed into service, lay prominent from the body of the poem like so many lumps of extraneous matter. The comparison of a blight destroying suddenly an unfortunate field of barley, to the exterminating angel, who in one night slew all Senacherib's powers, does not excite any very pastoral or reverential ideas; and this method of writing was the more detrimental, as it introduced a most marvellous jumble of christian and mythological tenets. In one line the reader is induced to suppose himself in Paradise, while in the next, the sudden appearance of Venus and her graces puts the pious supposition totally to the rout; nor does the Pagan Mercury, who was an acknowledged protector of thieves and vagabonds, when he is addressed at the beginning of a sonnet, perfectly associate with the reverence due to the Christian Jehovah, who is brought to be present at the conclusion.'

We were not equally *amused* with the strictures on *Reviewers:* but we still keep in mind the age of our censors; and we can readily believe that they are as little acquainted with the history of respectable literary journals as with the female character, which they sometimes affect to paint or satirize. Their knowlege of the diversities of human conduct is obviously derived from books, and not from actual observation. The world is a mixed, a busy, and an intricate scene, which they have not yet duly contemplated:—but, though they seem to be unequal to the delicate task of "catching the manners living as they rise," it is far from our intention to depreciate their laudable efforts. In the description of a club of self-talkers, and in the exemplifications of mistaken views of ambition, we can discern both point and humour. The short sketches by *Theophrasticus* are likewise spirited and entertaining. The absent and forgetful man is thus delineated:

'Without ~~therefore~~ having recourse to so extraordinary a personage as the celebrated Mons. Menalgue, I shall exhibit some few instances of unaccountable forgetfulness and delay, as they present themselves in the conduct of a gentleman, with whom I have lately had the honor of conversing several times with so little effect, that when we last met, he had not the slightest recollection of my person or name.

'We must not hope to take a view of our present hero at a very early hour, as he has not for many years made his appearance before noon; and to this one regulation he so uniformly adheres, that his breaking it might be considered almost portentous. In Town indeed he finds many to countenance him in this habit; but it proved rather inconvenient at a gentleman's seat in Devonshire, where he passed the last summer, and where the old, and I may add salutary, custom of dining

dining in the day-time is retained. He usually came down to breakfast, while the cloth *was being laid* for dinner. And even at that late hour his dress bore so many marks of palpable negligence, that his clothes appeared rather to have been carelessly flung over him, than put on.—Indeed his uncombed hair, dirty hands, coat interspersed with feathers, and his stockings hanging about his heels, did not afford any very favourable idea of his diligence, or cleanliness *. Fatigued with inactivity, he found it necessary to walk out, just as the first dish was placed on table. This walk he frequently protracted till he lost the meal, for which it was intended to create an appetite, as the family were very soon obliged to relinquish all ideas of accommodating themselves to his hours. For these irregularities he had, it must be owned, a general excuse. His watch was scarcely ever correct; and this will the more readily be credited, when we consider that it scarcely ever had the opportunity of being so more than once in twelve hours, its proprietor usually forgetting to make use of the key.

'In a mixed company he renders himself disagreeable to every one from want of attention and consideration. When he feels an inclination to applaud the elegant refinement of courts, he selects a rough patriot for his auditor; and alarms a supple *Mr. Sycophant* by vehement declamation on the rights and liberties of the people. To a single lady of fifty he professes his utter abhorrence of old maids; and paints in glowing colours the miseries of matrimony before a newly married couple. He stupifies a man of fashion with a discussion on consols and annuities; and bewilders a stock-broker by leading him through all "the mighty maze" of balls, races, routs, and operas.

'When he does not disgust people in this manner, he generally affronts them by an apparent contempt for their remarks, which is the effect of his abstraction upon what he was at first engaged in. He talks to himself, thinks on twenty different subjects at once; and is, in fact, precisely that man, to whom Lord Chesterfield prefers *a corpse*.

'You may see in his apartment a little grove of canes, which he has at various times carried off by mistake from different families, which he sometimes distresses by his visitations. He seldom goes to a party without changing his hat, and as he has not recollected to purchase one during the last six years, suspicions have now and then been entertained that on these occasions he had his wits more about him than usual. But such opportunities daily decrease, as those who know him thoroughly no longer give him any invitations, aware that he would either miss the time appointed, or totally forget the engagement'

Theophrasticus, we are afterward informed, is the *nom de guerre* of Mr. Henry Jay, late of Eton College, and now of Christ Church, Oxford. Most of his readers, we doubt not, will regret that this gentleman should have limited his services to a solitary paper.

Of the few poetical passages which occur in this performance, we cannot speak in terms of superlative admiration.—The translation of the last thirty-four lines of the first Elegy

* These traits are surely too much caricatured. *Rev.*

of Tibullus is, perhaps, the best; it proceeds from the pen of Mr. George Irvine, who is not more particularly designated.

On the whole, if these new-fledged monitors will patiently submit to be told that they have not attained to the excellence of their precursors, we are very cordially disposed to give them all due credit for their lucubrations, and to applaud their manly devotion to the cause of literature, virtue, and piety. Muir.

ART. XVI. *A Description of the Island of St. Helena;* containing Observations on its singular Structure and Formation; and an Account of its Climate, Natural History, and Inhabitants. Crown 8vo. pp. 265. 6s. Boards. R. Phillips. 1805.

WHEN we consider that the island of St. Helena has been in the possession of Europeans during three hundred years, that it has been visited by men of science, and that it is a refreshing station for the shipping of the greatest trading company in the world, we may be allowed to express our surprize that it should have remained so long without its own historian. If the present tract should, in some respects, be found defective, the author may plead that his survey was limited to the short space of five weeks, and that he could derive little assistance from the incidental notices of prior writers. Although we are confident that his description admits of enlargement, it nevertheless presents us with more useful and distinct information than we can properly compress into a brief analysis. As the subject, however, possesses the recommendation of novelty, we shall at least advert to some of the most important particulars.

This island lies in the Atlantic ocean, at nearly a thousand miles south of the equinoctial line, and about as many from the coast of Africa. From its great elevation, and the purity of the surrounding atmosphere, it is seen at the distance of seventy or eighty miles. On a nearer approach, it assumes a ragged, black, and desolate appearance. Its indented coast measures twenty-eight miles in circumference. Its greatest length is ten miles, and its greatest breadth between six and seven. The hills nearest to the sea are from eight hundred to fourteen hundred feet in height. Those in the interior are still more elevated; and the loftiest peak of the central ridge rises to 2692 feet above the level of the sea. The higher regions abound in verdure and luxuriant vegetation; 'while the lower hills on the coast, and most of the valleys that lie between them, are not only naked and barren, but, from their mouldering composition, and the decay which has taken place, they have

have an aspect of rudeness and desolation, which it would be difficult to describe, and not easy to conceive, without having seen them.' The island was discovered by the Portuguese, on the 21st of May, 1508, or St. Helen's day, from which circumstance it derived its name. It was found without any human inhabitant, without quadrupeds, and almost without birds. It has remained in possession of the English since the year 1674.

'The sea tortoise, which now frequents the narrow strands and coves about the shore much seldomer than formerly, is perhaps the only creature whose ancient retreat has been disturbed by our possession. In appropriating and subduing the wastes of nature, only to extend and multiply her productions, in diffusing life, together with the means of supporting and rendering it comfortable, and in effecting these benevolent purposes without injury or injustice to others, man would exercise a noble prerogative, befitting the rank which he holds in the creation: But it is to be lamented, that Europeans have seldom traversed the ocean, for the purpose of practising this rare beneficence. The progress of their discoveries, if we except those made in the present reign, instead of diffusing the benefits of nature, and communicating the advantages of culture to remote lands and their inhabitants, has too frequently been marked by rapine and injustice. From the painful recital of the wrongs committed by them on the opposite shores of America and Africa, we may turn with a momentary satisfaction, to contemplate the appropriation and improvement of a desolate and barren spot; the rise of an establishment, effected without injury to any one; and a little colony speaking the language of England, in a remote island of the Æthiopic Ocean.'

The hills, of which the island is composed, are formed of beds of lava, which vary in their depth, colour, and texture. The predominant rock is a heavy, close-grained basalt, of a flinty hardness, generally of a dark blue or black, though sometimes red, or party-coloured. It is always regularly fissured, and runs in distinct layers, which manifest a visible tendency to regular forms. In a few places, the whole is truly prismatic. The columns are usually perpendicular, but sometimes oblique, and often beautifully curved. The summits and bases of the rocks are frequently marked by cells and caverns: but these last also sometimes occur in the centre of the mass, and accompanied by a curious circumstance. 'In a quarry, situated in the interior part of the island, where these blue rocks are dug out, for the purposes of building, and where they readily separate in a regular shape, the stone when broken is found to have many large internal cavities, which contain a pure and wholesome water. They are generally quite filled with this water, which is shut up in the body of a rock, of the closest and most compact texture.'

Several of the hills are obviously argillaceous, and composed of horizontal and parallel strata, penetrated by perpendicular veins of loose and broken rock. From their disjointed texture, the vertical strata, which occupy the steep declivities, become subject to what may be literally termed *dilapidation*:

'In these places, they are seldom observed to be elevated much above the face of the hill, as the fragments separate and tumble down, in proportion as the surrounding soft parts decay, or are washed away: Yet, on the very summit of the hill, a portion of the stratum frequently remains entire, and rises to an amazing height. There is a singular groupe of these detached masses on the south side of the island, to which the inhabitants have given the names of Lot, Lot's Wife and Daughters. They rise to an astonishing height, above the top of the hills on which they stand; and though they seem at first sight, detached and unconnected masses, they are found, on examination, to form a part of the vertical strata, and probably from their position have resisted the decay which has taken place in the declivities. They are composed of distinct fragments, such as have been described, and have a most striking appearance, surrounded by deep chasms and tremendous precipices, and with clusters of argillaceous hills, the most picturesque and romantic, whose summits are all regularly fashioned; and discover every tint of colour, excepting that of vegetable green. Over all this part of the island, which borders on Sandy Bay, there is a wildness in the surrounding scenery, surpassing every thing which the writer of this has ever seen. One feels here, as if transported into a new planet, where every object strikes by its novelty, and is altogether unlike any thing which he has met with before. All the surrounding hills, cliffs, rocks, and precipices are so strangely fashioned, and so fantastically mixed and blended, that they resemble more the aerial shapes, which we see among the clouds, than any thing composed of denser materials.'

'The whole surface of the island is overspred with loose fragments of the blue basaltic rock, intermixed with light, spongy, and porous stones, of various hues. No sand is found on the coast, except at one place; and there it is black, being evidently composed of fragments of the basaltic rocks.

After having premised some judicious and temperate observations on geological theories, the author endeavours, and with considerable success, to prove, from the analogies of structure and appearances, that the island which he describes is one great mass of volcanized matter. He then passes to some ingenious remarks on the climate, which is represented as serene, and uncommonly salubrious. The mean heat scarcely amounts to 69; and the range of the thermometer, taken at different heights, and for the period of a year, may be from 52 to 84. In a wide extent of sea, not subject to disturbance from contiguous lands, the trade wind maintains its uniform and settled

course

course, and the weather is mild, benign, and tranquil. In such a happy region, 'at a vast distance from every other land, St. Helena is descried in the solitude of the ocean. Being of an extent too inconsiderable to affect or modify the general course of the weather, which predominates in these latitudes, it enjoys the same settled serenity of climate, the same exemption from storms, and the same unvarying revolution of seasons, which prevail through all the interior parts of the Æthiopic. It has no other wind besides that of the Trade; it is never visited by hurricanes; and one may reside on it for several years, without observing the phænomena of thunder and lightning.'

The chief inconvenience to which the island is subject is want of rain; a circumstance which the author ascribes to the great uniformity of temperature, to the constancy of the Trade wind, to the absence of land and sea breezes and regular periodical winds, to the remotenesss of other lands, to the inconsiderable size of the island itself, and to the nakedness of its surface. Without greatly transgressing our due limits, we cannot pursue the illustration in which the writer here indulges; we can only observe that his reasoning principally applies to the circumstances of tropical climates, and that consequently it is apposite to the case in question.

The list of plants indigenous to St. Helena is, as we may easily suppose, far from numerous. Among the nine or ten species of trees and shrubs reputed native, are, the Tree-fern, (which attains to the height of 20 or 25 feet, and bears a very close resemblance to the Fern,) the Cabbage-tree, the Ebony, &c. Of the smaller plants, the principal are Endive, Purslane, Wild Celery, Samphire, Water-Cresses, and different kinds of grasses. Some of the most thriving of the imported vegetable productions are the Oak, Chesnut, Ilex, Bamboo, Palm, Weeping Willow, Orange and Apple-trees, and Plantain. The Peach was once the most abundant fruit in the island: but an insect, introduced about thirty years ago, has destroyed most of the trees.

'It is a curious circumstance, that this insect, which, according to the testimony and belief of the inhabitants, was imported with the Constantia vine from the Cape of Good Hope, or with some shrubs from Mauritius, should not now settle on any of the plants, on which it is supposed to have been brought hither. Its ravages are almost exclusively confined to the Peach, the Mulberry, and one or two of the native island shrubs. An old inhabitant, describing and lamenting the ravages it had made, could not forbear crying out, the tears almost starting into his eyes, "We would with pleasure have given up to it half the trees of the place, had it only spared our peaches, which we valued so much." But this inexorable little foe will listen to no such

composition; and having hitherto resisted every offensive means employed against it, is likely to continue its progress, till it has completely deprived the inhabitants of this wholesome and delicious fruit.'

The heights of the island appear to have been the first places which were clothed with the native shrubs and plants; and these still grow on elevated situations, blended with exotics, which thrive equally well; 'so that it is difficult to say, whether the native island shrubs, or the furze, myrtle, Scotch fir, the mimosæ of New Holland, or the heath and broom of Africa, prosper best. On these spots, the beauty of which is probably heightened by the contrast of surrounding barrenness, we have an opportunity of observing what the unassisted efforts of the climate, and of a highly productive soil, are capable of effecting.'

Though attempts to cover the naked volcanic hills on the shore have not been sufficiently multiplied, there can be little doubt of their ultimate success. Some time ago, several of the inhabitants had formed themselves into a society for carrying on extensive plans of improvement; and they were powerfully assisted by Dr. James Anderson, a gentleman well known in India for his ardent and active benevolence, and for his scientific pursuits. The want of adequate funds, and other difficulties, unfortunately abated their efforts; yet the result of their first experiments was very encouraging to every well devised scheme of amelioration.—The author judiciously recommends to plant the valleys with those sorts of Palm trees which endure extraordinary droughts, and which would prove a certain resource in the event of an unpropitious season, or of the non-arrival of expected supplies. Along with the palms, he would introduce such trees as yield the most wholesome and nutritious fruits, particularly the Jack and Mahwah. He supposes that the want of shelter, firewood, and useful timber, might be supplied by the jungle shrubs of India, especially the Mimosæ, and by several forest trees, particularly the Teak, the Poon, and the Banyan. He next suggests the propriety of an artificial command of water, by means of tanks and reservoirs, in order to forward the first plantations, and to counteract the effects of long continued droughts.

'When we consider how much this island might be improved and decorated by the addition of wood, it is difficult not to anticipate the striking and beautiful effects that would arise from it. There is here every variety and wildness of surface, which can result from the most fantastic configuration of rocks and hills; and this rude and natural scenery wants only the shade and embellishment of wood, to make the whole one of the most delightful and romantic spots in the world; and which, instead of disgusting the eye with a prospect so dismal

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and dreary under a benign and genial sky, would discover, in the remote solitude of the ocean, an object the most grateful and refreshing to those that approached it.'

The inhabitants of St. Helena are supposed to amount to about two thousand, of whom five hundred are soldiers, and six hundred blacks. The females born in the island are said to exceed the males in number. Though most of the families live in a state of comparative retirement, and in a situation apparently favourable to peace and happiness, few individuals seem to be satisfied with their condition; and even the natives express a strong desire of 'going home.' Petty jealousies and intestine divisions, which are generally suspended during the shipping season, are sometimes revived when the island is free from bustle:

'The arrival of the homeward-bound Indiamen is the greatest event of the year. It fills the whole settlement with alacrity and joy. They quit their gardens, flock to James town, open their houses for the accommodation of the passengers, and entertain them with plays, dances, and concerts. These gay assemblies are enlivened by the presence of many agreeable and handsome young women, natives of the place, who, amid the general festivity, seem to feel a peculiar interest in what is going forward; probably, not without some throbbing expectations of being taken from a scene, where they are weary with constantly contemplating the same objects. The appearance of so much loveliness and beauty, cast away in a lonesome situation like this, has sometimes raised stronger emotions than those of mere sympathy, in the bosoms of their guests; and the native women of St. Helena have adorned domestic life, and graced the politest circles in England and India. To such fortunate and pleasing occurrences, it may somewhat contribute, that many of the strangers, having escaped with impaired constitutions from the oppression and sultriness of an Indian atmosphere, experience a sudden renovation of health and spirits, under this mild and salubrious climate. Into minds thus exhilarated, from the effect of returning health, love easily finds an entrance.

'But whether the expectations of the ladies are often favoured in this way, or not, the pleasure and benefit derived by convalescents from the climate tend greatly to enhance the enjoyment of their short stay here: and as the people with whom they live, are of a courteous and obliging disposition, and readily take the trouble of shewing whatever is worth seeing in the island, it may easily be supposed, that strangers will pass their time very agreeably. We love so much better to be pleased than to be instructed, that the qualities which inspire good humour and complacency, easily compensate the want of information and intelligence. The conversation of the natives is that of a plain unaffected people, chiefly conversant about their own concerns. A life of seclusion, passed upon a spot where one only sees the sky and the ocean, is not likely to make men philosophers or citizens of the world. Where the mind is limited in its views to the scenery and occupations of a petty isle, some of its conceptions will naturally betray

the confined circumstances in which they arise. An observation made by a St. Helena lady, "that the arrival of the Indiamen in England must, she supposed, make London very gay," however it may excite a smile in this country, was perfectly natural, in the situation in which it was made.'

The small farms and gardens yield some excellent fruits, pot-herbs, and farinaceous roots: but the island is in a great measure destitute of bread-corn, and is little adapted to the culture of grain. Besides, rats, catterpillars, and the peach insect have multiplied amazingly, to the great annoyance of the gardener and the agriculturist.

'It is curious,' observes the author, 'that some creatures, when brought into a climate that is new to them, should thus spread and increase to a degree beyond what they did in the countries from which they were imported. A very remarkable instance of this lately occurred in India, on the coast of Coromandel, where in the year 1796, a species of the cochineal insect, called the Sylvester, was introduced from the Brasils. It was considered as a great acquisition, and much care was taken of it at first. It would feed on nothing but the common native Opuntia, which is generally used for hedges all over the country. In a short time, the insect destroyed all the Opuntias in the Carnatic; and so complete was the havock which this voracious creature made, that the remaining stumps of the hedges on which it had settled, looked as if they had been consumed by fire. Nor was this all; for when our army was in Mysore, in the year 1799, the natives mentioned what appeared to them very astonishing and unaccountable, that all their Opuntias had, about the same period been entirely consumed. In this manner, a small insect, introduced from the Brasils for the laudable purpose of establishing a cochineal manufacture, wasted and destroyed, in the short period of three years, almost all the Opuntias of the southern peninsula of India.'

Seventy different species of eatable fish, including turtle, are caught on the coast. Yams, potatoes, apples, beef, kid, mutton, and poultry, are good and abundant.

The labour of the fields, fishing, and the menial duties of domestic economy, are assigned to a mixed race of blacks, whose slavery has very lately been entirely abolished. 'The release of 600 blacks from a state of thraldom can subtract but little from the guilt of Europe, or the wrongs of Africa: yet it is consolatory to record even a single act of justice and mercy to an inconsiderable portion of this unhappy race, whom the enormous wickedness of Europeans has dragged from their homes, and condemned to slavery, not for any wrong they ever did us, or for any good we ever mean to do them; but because our power has unhappily enabled us to make their weakness and sufferings subservient to our avarice.'

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The political consequence of St. Helena to Great Britain, and its advantages and disadvantages as a shipping station, when compared with the Cape of Good Hope, are succinctly and fairly stated towards the conclusion of the work.—The whole is embellished by two views, the first representing the town and harbour, and the other shewing the island as it appears at the distance of six leagues. The writer's style is distinct and nervous, and sometimes approaches to elegance: but, in general, it wants compression and polish. His reflections are considerate, and his sentiments dignified and humane. We therefore recommend his publication, without reserve, to all those persons who may wish for accurate and authentic information relative to the little settlement of which it treats.

Muir.

MONTHLY CATALOGUE,

For NOVEMBER, 1805.

MILITARY *and* NAVAL AFFAIRS.

Art. 17. *Reports of the Commissioners of Naval Inquiry*, for the Year 1804. With Notes, and a copious Appendix, containing Selections from the most important Documents on which the Reports are founded. By John Irving Maxwell, of the Honourable Society of the Middle Temple. 8vo. pp. 700. 15s. Boards. Symonds. 1805.

THIS volume contains the whole of the Eleven Reports of the Naval Commissioners, respecting, 1. the Naval Storekeepers at Jamaica; 2. the Chest of Chatham; 3. the Block Contract, and the Coopers' Contract; 4. Prize Agency; 5. the Six-penny office; 6. Plymouth and Woolwich Yards; 7. the Naval Hospital at East Stonehouse, and Le Caton Hospital Ship; 8. the Victualling Department at Plymouth, and the Embezzlement of the King's Casks; 9. the Receipt and Issue of Stores at Plymouth Yard; 10. the Office of Treasurer of the Navy; 11. the Issue of Navy Bills for the Purpose of raising Money.—The editor has not attempted to insert the whole of the *evidence* collected by the Commissioners, because it occupies, with the Reports, between two and three thousand folio pages! but he has endeavoured to select the most important documents, with perfect impartiality. He has not added the Reports of the Select Committee of the House of Commons on the 10th and 11th Reports, because they did not come within his express object, would have increased the bulk of his volume, and the insertion of them might have savoured of party motives, they being the bases of the articles of impeachment against a noble Lord.

G.2.

Art. 18. *The Vindication of N. Jekyll, Esq.* late Captain of the 43d Regiment; with a Copy of the Proceedings of the General Court Martial held on Col. Stewart of the same Regiment; together with the several Memorials and Letters addressed to H. R. H. the

the Commander in Chief, the Right Hon. the Secretary at War, and the Judge Advocate-General, with their Answers, &c. &c. 8vo. pp. 260. 3s. 6d. Lloyd. 1805.

Capt. Jekyll having conceived himself aggrieved by the behaviour of Col. Stewart, commanding officer of the regiment to which he belonged, forwarded charges against him, in consequence of which a court martial was appointed. By the decision of this court, of which Major-General Moore was president, the Colonel was "most fully and most honourably acquitted;" the charges were denominated "malicious and groundless;" and the conduct of Capt. Jekyll was censured as "highly injurious to the good of the service." In conformity with this judgment, it was shortly afterward notified, that His Majesty had no farther occasion for the services of Capt. Jekyll; who thus lost not only his situation in the army, but the sum of money which he had given for his company. He therefore made reiterated applications to the Commander in Chief, endeavouring to obtain a revision of the sentence, by urging circumstances of extenuation; or, at least, praying to be permitted to dispose of his commission. All these efforts have proved fruitless, and he now appeals to the public.—As to us, our court is not a court martial; and we shall not offer any opinion on the subject. G. 2.

Art. 19. *Trial of Lieutenant-General Harrie Innes*, of the Royal Marines, at a General Court Martial, held at the Royal Hospital at Chelsea, June 5 and 8, 1802, &c. 8vo. 1s. Dedman.

Gen. Innes was accused of making false returns and certificates relative to a serjeant who had deserted, and of discharging another serjeant, without authority from the admiralty. Of the first charge, the General was fully and honourably acquitted; and, with regard to the second, the court was of opinion, that the circumstances of the case justified the infringement of the rules and articles for the government of the marine forces, and therefore honourably acquitted him of that charge also. D.o

BIOGRAPHY.

Art. 20. *Sketches of the Lives and Characters of eminent English Civilians*, with an Historical Introduction relative to the College of Advocates, and an Enumeration of the whole Series of Academic Graduates admitted into that Society, from the Beginning of the Reign of Henry VIII. to the Close of the Year 1803. By one of the Members of the College. 8vo. pp. 140. 4s. sewed. Kearsley. 1804.

We have here a convenient manual for persons, to whom interest or curiosity imparts a desire of becoming acquainted with the leading particulars of the lives of those who have been, or who at present are, members of this very respectable and learned society.

For a long course of years, the English civilians did not form a body, but were mingled with the mass of the citizens; and it was not till about the commencement of the reign of Henry VIII. on the proposal of Dr. Richard Bodewell, Dean of the Arches, that they agreed to dwell in contiguous houses, and to enjoy a community of board. In 1568, Dr. Henry Hervie, Dean of the Arches, procured from

from the Dean and Chapter of St. Paul's, a lease of Mountjoy-House, for the use and accommodation of the advocates. These premises were afterward purchased by the learned body; the Prerogative Court of Canterbury, that of the Bishop of London, and the Court of Admiralty, were held in them; and they obtained the name of *Doctors Commons*. In 1768, this society received a charter of incorporation, under the style and title of "The College of Doctors of Law, exercent in the Ecclesiastical and Admiralty Jurisdictions." None are admissible into this body, except persons who have taken the degrees of doctors of law at Oxford or Cambridge; and they become members by a fiat from the Archbishop of Canterbury, which, it is understood, will never be granted to persons in holy orders.

Cosin, the coadjutor of Whitgift in exalting the ecclesiastical jurisdiction, and in cashiering nonconformists,—Jenkins, (Sir Leoline) associated with Sir William Temple at Nimeguen,—and Davenant, the steady tory, and able political arithmetician,—are the names best known among the generations that are past; while those of Wynne, Scott, Nicholl, and Lawrence, stand first among the list of the living. The mediocrity, which Gibbon represents as characterising the professors of jurisprudence in antient Rome, seems to adhere to their followers, the English civilians; their corps seems never to have been illustrated by any individual of transcendant talents. We by no means presume to determine how far a splendid instance of living merit may form an exception to this observation. Members of a limited and controlled jurisdiction, they are viewed with jealousy; their profession is considered as giving them a bias in favour of high ecclesiastical and political notions; and it is a fact that they are never seen on the side of the rights and liberties of the subject, but are found the invariable advocates and supporters of the prerogative. Can these be the reasons why their course does not lead so generally in modern, as in former times, to state honours; and why it is, in this respect, far less favoured than that of the common law?

Jo.

POLITICS.

Art. 21. *Invasion: or the Duty of every Briton to be prepared:* with the most effectual Means of resisting the Threat of our inveterate Enemy. 8vo. 1s. 6d. Egerton.

The chief points of observation in this pamphlet are the use of the Pike, the necessity of some instruction and practice with it before the hour of danger, and the propriety of initiating the mass of the people in the *rudiments* of the military art. The author recommends 'that an invitation be held forth by Government to ALL* who are not at present engaged in military duties (or debarred by personal

* 'I say ALL, because the more general the assembly, the less would any party think of his share of the toil or inconvenience; and there are thousands, who, if not invited to join, would be probably employed in breaking ill-timed jests on those whose public spirit surpassed their own, or in damping the ardour of the braver and more honorable part of the community.'

infirmity)

infirmity) to associate *parochially*, for the purpose of learning to *face*, *march*, and *wheel;* next to form column, and deploy into line, with such other of the most simple manœuvres as may be deemed indispensable, (and none others ought to be required of such troops,) and as may tend to relieve from a perpetual sameness.

'This invitation ought to be accompanied with a candid and explicit declaration on the part of Government, that they will be no more liable to be called out for service, than if totally ignorant; that the original plan of selection of 1st 2d and 3d classes, &c. will be attended to; and that it is to enable them, when thus instructed, to render the service which may be required, with more ease and safety to themselves, than they could without such preparation.'

This idea seems to us to merit consideration; and the whole pamphlet displays good sense. G. 2.

Art. 22. *The Speech of Mr. Deputy Birch*, in the Court of Common Council, at the Guildhall of the City of London, on Tuesday April 30, 1805, against the Roman Catholic Petition, then before both Houses of Parliament. 8vo. 1s. Rivingtons.

Assuming as a principle that 'Intellectual slavery and civil liberty never yet could be united in any government under Heaven,' Mr. Birch strenuously resists the Claims of the Catholics, and asserts the absolute impossibility of safely admitting them to a full participation of the privileges of the Constitution. His chief argument rests on the acknowlegement of the Spiritual jurisdiction of the Pope, which is wholly incompatible with one of the fundamental doctrines of British liberty, which we ratify with an oath, "that no foreign prince, person, *prelate*, state or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, *eccleciastical* or civil within these realms." This objection to the Catholic Petition is of some weight; and, as we have formerly hinted, it becomes the Catholics to endeavour to obviate it. While they acknowlege and submit to a foreign jurisdiction, their church is as much a political as it is a religious institution; and Mr. Birch reminds them of the impossibility of serving two masters;—of the impossibility of answering for their allegiance to the King of these realms, when their consciences are resigned to the direction of their priests, and the latter again are bound by oath to obey the mandate of a *foreign priest*, who claims the dangerous power of dispensing with oaths, and of dissolving people from their allegiance. It is the opinion of Mr. B., and which he indeed supports with strong reasoning, that we ought not to part with those barriers which are now placed round our Constitution, but insist on the Oaths of Allegiance and Supremacy being integral parts of the Bill of Rights. As toleration enters more into the essence of Protestantism than it does into that of Popery, he thinks that the Catholics will be safer in our hands than we shall be in theirs. We leave it to the Catholics to make their reply.

Moy.

POETRY.

Art. 23. *The Young Rosciad,* an admonitory Poem, well seasoned with Attic Salt, *cum notis variorum.* By Peter Pangloss, Esq., LL.D. and A.S. 4to. 2s. Gordon.

The

The attic salt here mentioned is rather of the *pungent* kind: but perhaps both the public and the friends of Master Betty will not be the worse for it, provided they have resolution properly to administer it. If this youth has been rendered excessively vain and conceited, it must be attributed to John Bull's absurd and unqualified adulation; which has gone to the extreme of assigning to the puerile state, feelings and reflections that belong only to mature and experienced manhood. Master Betty is, no doubt, an extraordinary boy, but not a miracle; though, in the paroxysms of public praise, no terms of moderation could be endured. Whatever may be Peter Pangloss's motive for writing the *Young Rosciad*, his hints are good; and we recommend his admonitions to all those to whom they are addressed, forgiving some coarseness, and regarding the spirit of the advice. In rhimes which appear to have cost Dr. Pangloss very little trouble in the structure, he thus delivers his opinion of the Youug Roscius:

'The boy has certainly some points,
Expressive face and pliant joints,
But shou'd some years be kept at school,
Nor make the public such a tool.
All sober critics, sure, must deem
It folly in a great extreme,
To vie with men, and to possess
More impudence than they profess;
No folly his—and hence it follows,
John Bull's the fool who tamely swallows.

'Can a boy feel those ardent fires,
Maturity alone inspires?
Can he *discriminate*—conveying
New meaning to his parts in playing?
O yes! undoubtedly! his sense
Soars far above such vague pretence—
And what's the toil of many years,
In him all *natural* appears.
To him, by *Intuition*'s given,
A sole exclusive gift from Heaven!
Immaculate and Heaven-born boy!
Thy father's prop—the public's toy!
The public are the generous factors
Of *Heaven born-Ministers* and actors,
Till time developes ev'ry scheme,
And JOHN BULL wakens from his dream,
Lo!—how he looks—he rubs his eyes,
And wildly staring with surprise,
Searches his pockets—to his cost,
Finds all his ready rhino's lost!'

This writer feels for the standard actors of the Royal Theatres, who have been pushed completely into the back ground by this Youth, and their interest sacrificed, in order rapidly to make his fortune:

'By Heaven! 'tis strange this fascination,
Or rather this *infatuation!*
That he, Colossus like, should stride,
Sweep all before him, like the tide.
But tides are wont to ebb and flow,
And once deceiv'd, we wiser grow.
Far be the wish to check his spirit,
And not allow him every merit;
That as a *Boy* he stands apart,
And gains applause from ev'ry heart;
As *such*, encouragement is due,
Proportionate to him from you:
But when, without discrimination,
Profusion's scatter'd by the nation,
When rich and poor, and young and old,
All rush to fill his bags with gold,
Unmindful of their former friends,
This—Justice - Common Sense offends.'

Dr. Pangloss also takes the part of Mr. Hough, Master Betty's theatrical preceptor; and if an anecdote, given in a note, and which is said to be related on the testimony of a person who was an ear-witness, may be credited, Young Roscius is chargeable with great ingratitude, as well as self-conceit. We hope, however, that it is not correct; and if it *be false*, it behoves the friends of this youth to have it publicly contradicted.

The poet moreover reminds the Young Roscius, that a young *Roscia* is about to start, who promises to eclipse his fame, and of whom the town will be more enamoured than even of him:

'This self-opinion may arise
From partial friends, misjudging eyes;
But trust me, 'twill impede your course,
And of much mischief be the source—
Some little *Miss*, perhaps, may rise,
And equally the Age surprise!
Who knows, perhaps - some little Letty
May share the spoil with Master Betty!
Nay—I can vouch, I know of *one*,
Whose sure success I build upon;
Whose *Lady Randolph*, *Juliet*, too,
May make you look a little *blue*.
The public's mind is apt to range,
Stocks vary constantly on 'Change;
And all the world will yield it o'er,
A *Female* claims protection more.'

Pangloss's prophecy, however, has just been falsified by the public *dismission* of Miss Mudie, at Covent Garden. *Common sense* seems to be *rallying its forces*.

It is hinted, in the conclusion, that Master Betty's education should be more considered at present than money; and that he should go to College, in order that he might become in time an accomplished man.

Art. 24. *The Sports of the Genii.* By Mrs. John Hunter. 4to. pp. 16. with Plates. 10s. 6d. sewed. Payne. 1804.

EPILOGUE.

'Critics sharp, with brow severe,
Our small volume come not near:
Authors grave, and learn'd, and wise,
Never this way turn your eyes.

'Let us wander, wild and free,
In sport and whimsicality,
Thro' gay Fancy's flow'ry maze;
Nor blame us, though you scorn to praise.'

Under such an interdict, we should forfeit all pretensions to courtesy, if we presumed to tax Mrs. Hunter's playful muse with frivolity, or alleged that she wandered through tamer regions than 'gay Fancy's flow'ry maze.' In this dilemma, we can only state the purport of her effusions, and quote one of the best of them.

The late Miss Macdonald, daughter of Lord Chief Baron Macdonald, possessed a singular facility in sketching groupes of little winged boys. These groupes suggested the little poems which accompany them, and which were originally written for the amusement of the young. Thirteen of these *innocent* Anacreontics are here annexed to as many etchings, which evince considerable ease and grace of outline. Mrs. Hunter has the merit of forming them into subjects for her classical fictions. We transcribe 'the Captive' as a favourable specimen:

"Forbear! forbear!" "Compassion cry'd,
Nor treat with cold insulting pride
The captive in thy pow'r.
Behold her form, in beauty gay;
Nor, in thy cruel, thoughtless play,
Abridge her little hour.

"Poor trembling insect! *easy* caught!
How distant in thy simple thought,
The danger when most near!
Perhaps on Clytie's golden breast
Thou *sought* for safety—*hop'd* for rest;
And sorrow found thee there!

"The Muse shall mourn thy helpless fate;
For Love can torture more than Hate,
And will—because he may.
O may some star propitious beam,
And save thee from the dire extreme,
Speeding thy flight away!"

The levity of this performance is amply compensated by the heaviness of its price. Muir.

Art. 25. *Metrical Tales*, and other Poems, by Robert Southey. Crown 8vo. 5s. 6d. Boards. Longman and Co.

Having expressed our opinion of these pieces, as they appeared in

the *Annual Anthology*, we shall waste no more paper concerning them. Mr. Southey informs the public, in his Advertisement, that the poems are now printed 'in this collected form, because they have pleased those readers whom the Author was most desirous of pleasing.' We are proud to acknowlege, that we are not inrolled in this band of amiable admirers.

Fer.

RELIGIOUS.

Art. 26. *Letters of St. Paul the Apostle, written before and after his Conversion.* Translated from the German of the late Rev. John Caspar Lavater, Minister of the Gospel at Zurich. 8vo. 3s. sewed. Johnson. 1805.

He must indeed be a bold man, who undertakes to write letters in imitation of St. Paul; and it was a strange freak in Lavater to engage in such an attempt. In the excentricity of his genius, he thought or dreamt that he could personate the Apostle, and furnish an interesting supplement to the correspondence which has been transmitted to us in the N. T.: but we cannot proclaim his success, nor ascribe any great merit to these fictions of the imagination. We are informed, indeed, that not long before his conversion, Paul "breathed out threatenings and slaughter against the disciples of the Lord:" but what pleasure or benefit can be derived from a series of letters supposed to have been dictated by him in this state of mind? We can easily imagine that Saul the infidel and the persecutor, with his warmth of temper, uttered many vehement expressions against Jesus and his followers: but, had these all been preserved, the perusal of them could have given no satisfaction to the christian, who knows enough of Saul's enmity to the cross previously to his conversion, from the circumstance which is recorded of him, that he consented to the death of the proto-martyr Stephen; and from the picture which he gives of his own persecuting zeal, when he says of himself "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." To invent letters which pretend to tell us, at length, in what manner he expressed himself on this occasion, is, in our opinion, a very injudicious exercise of the fancy.

As to the epistles supposed to have been written by the Apostle *after* his conversion, if they be not so objectionable as the former, they appear to us, to be equally trivial and unsatisfactory. Sacred history is not elucidated by the addition of fictitious circumstances; nor are the genuine writings of St. Paul in the least illustrated by this spurious supplement. We require no additions to be made to the Epistles of the N. T. in order more strongly to impress our minds with a conviction of the sincerity of that Apostle's love to Christ.

These letters are said to have been found among the celebrated Lavater's papers: but the editor, on whose testimony we are to depend, has not subjoined his name to the translation. Who was indeed the author, and what his motive, whether it was to aid the Christian cause, or slyly to reflect on it, is of little importance to inquire; for the composition is not after the manner of the Apostle, nor in the style of his age; while the zeal, both of the Jew and of the Christian,

Christian, is so completely out of character, that every judge of moral physiognomies will shake his head at both.

Moy.

Art. 27. *A Discourse on the Inspiration of the Scriptures.* By the Rev. Richard King, M.A., Rector of Worthin, Salop. 8vo. 1s. Hatchard.

"Truth," says Milton, "is the daughter, not of Time, but of Heaven"; so that, in the subject of this discourse, as well as other matters of importance, too much stress should not be placed on the testimony of antiquity, particularly the testimony of the Fathers, whose opinions were often vague and indigested. Our reference must be to the Scriptures themselves, whose evidence must decide the question. Whether the καὶ in 2 Tim iii. 16. be or be not retained, it is of less moment to inquire than what is the precise meaning of the word θεοπνευστος. Mr. King, though he contends for Inspiration in its highest sense, seems to lower the idea of this word, when he says that 'in reading the best human compositions we are tempted to exclaim, "*Nil magnum sine afflatu divino*;" in reading the inspired writings, we are compelled to declare, 'surely this is the voice of God:' for by this remark he makes no difference in kind, but only in degree. He was not, however, aware of this objection.—The substance of his reasoning is that St Paul, in the N. T. always uses the word γραφη, scripture, as signifying the voice of God;—that the Fathers speak of the writers of the N. T. as inspired by the Spirit of God;—that the sublimity of the scriptures bears the marks which distinguish the works of God from those of man;—that they relate things which must be immediately derived from God;—that, though various copies and readings exist, every text contains the same laws, miracles, prophecies, and chain of history; that what has been so miraculously preserved must have been as miraculously inspired, (does the singular preservation of antient writings prove their inspiration?)—that the commission given to the Apostles to teach included instruction by writing as well as *vivâ voce*;—and that the Comforter guided them into all truth.

Mr. K. adopts the Jewish opinion of the four different modes of inspiration. As to trivial matters, incidentally introduced by the Apostles, he does not include these in the inspired Word, since they make no part of the constitution of our faith.

D.o

Art. 28. *A Funeral Oration to the Memory of His Royal Highness the late Duke of Gloucester and Edinburgh*, delivered at Grosvenor Chapel, Grosvenor-Square, 8th Sept. 1805. By the Rev. T. Baseley, A.M. 4to. 1s. 6d. Faulder, &c.

Divines, Philosophers, and Poets have a string of remarks equally trite, yet equally awful, on the subject of Death. With some of these, Mr. Baseley prefaces this funeral oration, and then proceeds to eulogize the late Duke of Gloucester; notwithstanding, as he tells us, that express orders were issued, not only to abstain from every appearance of flattery, but even from the service prepared for the occasion. After the wish of the family had been thus unequivocally expressed, if the preacher had thought it a proper mark of respect for the illustrious deceased to have persevered in his purpose, delicacy should have taught him to abstain from extravagant and inflated pa-

negyric. He has not, however, been sufficiently cautious on this head; for though the late Duke of Gloucester was certainly a kind hearted, amiable, and pious prince, and must be sincerely lamented by all who had the honour of knowing him, we do not consider him to have been so *saint-like* as that he was, according to Mr. B. 'an object of *peculiar* veneration to the *whole* Christian world;' and that by his death 'the magnificence of our Zion is marred, and her strength impaired.' Such hyperbolic praise ought not to come from a pulpit, does no honour to the dead, and is always unpleasant to the living. We do not expect Princes to be immaculate, any more than other men; and we never believe those who make that report of them.

Mo-y.

MEDICAL.

Art. 29. *Experiments proving Vacciolation or Cow-pox Inoculation to be a permanent Security against Small-pox:* with Facts and Remarks. By Samuel Hill, Surgeon, Town of Portsea, and Surgeon in the Royal Navy. 8vo. pp. 46. 1s. 6d. Highley. 1804.

This pamphlet contains the detail of ten cases of variolous inoculation after cow-pox. In none of them was more than a local pustule produced.

We see no good reason for the adoption of the word vacciolation here used by the author; and we cannot help regarding this and other similar terms as indicating in those who use them a misplaced disposition to refine.

Yell.

Art. 30. *Some recent Cases of Small-pox subsequent to Vaccination.* To which are added, Experiments to ascertain the Effect of vaccinating in the Hand, in Imitation of the casual Disease; with Facts and Observations on the Effect of eruptive Diseases in removing the Security derived from Cow-pox. By Wm. Goldson, Surgeon, Portsea. 8vo. pp. 134. 3s. Highley, &c. 1805.

We noticed at some length a former publication of this author on the same subject, (Rev. Vol. xlv. N. S. p. 252.) but we are sorry that we cannot perceive, in the present pamphlet, the same candour which we remarked in the preceding. Mr. Goldson seems to be rather elevated with the attention which was given by the public to his first cases, and is now, to all appearance, a very sturdy and determined opponent of vaccination. In consequence of the wish expressed in his tract that variolous inoculation, on an extensive scale, should be practised on such as had gone through cow-pox at a distant period, the medical officers of the Vaccine Institution, much to their credit, entered on an enlarged course of experiments, in order to ascertain the preventive powers of cow-pox. They inoculated with variolous matter all such patients as had passed through the cow-pox at their institution to whom they could obtain access; and they were unable, in any one of the many cases which they thus subjected to the variolous test, to produce small-pox. This was complying with the wishes of Mr. Goldson, if we rightly recollect their extent: but he now considers these experiments as of no use in determining the great question; and he says that, in order to form a conclusion on the subject, some persons should have been inoculated, and others exposed strongly to infection,

tion. If, however, he will recollect the various examples on record, in which patients who never had cow-pox have been exposed to variolous contagion without any effect, he ought certainly to concede some part of the scepticism which he indulges on the subject of cow-pox. Yet we suspect that, in the temper of mind in which the author is at present, a compliance even with what he now very unnecessarily requires would not induce him to change his opinion.

While we admit the possibility of an occasional occurrence of small-pox, after cow-pox, as we do that of a second appearance of small-pox, we feel it the less necessary to particularly examine Mr. G.'s additional cases, or to combat any inference which may be derived from them. At the same time, we cannot forbear to repeat, as we have done on a former occasion, that considerable doubts respecting accuracy of observations must be raised, when we find that some practitioners are continually meeting with failures, while others have never experienced any. This is a fact which ought to put every man of candour on his guard, when he hears of the long lists of adverse cases which certain individuals are always able to report.

We do not consider it as requisite to enter into the collateral matter which is contained in this publication.

Art. 31. *Answers to all the Objections hitherto made against Cow-pox.* By Jos. Adams, M. D., Physician to the Small-pox and Inoculation Hospitals, and Author of "Observations on Morbid Poisons." 12mo. 1s. Johnson. 1805.

This is a popular address to the public on the subject of vaccination, in which the principal objections to the practice are stated and obviated. The author expresses his surprise and regret that cow-pox inoculation, which was introduced in this kingdom, and disseminated from it over the principal countries of the world, should now meet with an opposition here which does not occur elsewhere. To whatever region it has been conveyed, it has been received as a gracious boon of heaven, and its progress has been marked by the happiest and most unequivocal effects: but in this country, an outcry has been raised against it, which has the appearance of being particularly designed to act on those who are least able to judge of the real merits of an important practice.

Dr. Adams adverts to three objections, as the principal that are made against vaccination; the first, that it is *no* security against the small-pox; the second, that it is only a temporary security; and the third, that it introduces humours into the constitution. To the first objection, he deems it unnecessary to reply, because it cannot be doubted that it exercises *some* degree of influence on the constitution in preserving it against small-pox. The *quantum* of influence is a matter of doubt; and hence it has been thought that the constitution is rendered by it only for a short period unsusceptible of small-pox: but Dr. A. is of opinion that, even if it were admitted that there have been some instances of small-pox after cow-pox, it would not really afford any argument against the practice: since this might happen, '1st, by an imperfect vaccination; 2d, by the constitution being under the influence of some other disease at the time of vaccination; and, lastly, by the person being liable to the small-pox twice.'

The occurrence of imperfect vaccination has afforded reasons to some persons to condemn the practice on account of its difficulty and uncertainty: but the author shews that, in the early periods particularly of variolous inoculation, various mistakes occurred in the practice, which might reasonably be referred to want of experience, not to any real defect in the prophylactic powers of the disease.

For the effects of certain indispositions, more especially such as are ~~hepatic~~ herpetic, in preventing or modifying the cow-pox, he refers to some medical authorities on the subject.

That the small-pox sometimes occurs twice, and that the same is therefore naturally to be expected of cow-pox, Dr. A. justly regards as a very important circumstance in this inquiry.

'The histories (says he) of persons who have had Small-pox after inoculation for that disease, are so numerous, that I doubt not most of them rest upon much the same authority as those which are reported after Vaccination. However, among the number, some are well founded in both; and probably about the same proportion. But perhaps it will be said, if the Small-pox happens after Inoculation for the Small-pox, and after the Cow-pox also, will it not be better to take the disease in the natural way, and make ourselves sure. If there was any greater security in the natural way, there might be some reason in this argument, but it will be found, upon inquiry, that this is not the case, for some families are so very liable to Small-pox, that the greater part will have it severely, and some twice over; whilst other families are so little susceptible, that most of them will have it slightly, and some will not take it at all, either by inoculation or exposure.'

He then gives the history of a case, from the Memoirs of the Medical Society, of a person who had the natural small-pox very severely, when an infant, but who was carried off by a second attack of the same disease many years afterward.

The introduction of humours into the constitution is a fruitful and favourite subject of invective with the enemies of vaccination; and this the author fairly, and we think very successfully, combats.—He gives, as reasons why vaccine and not variolous inoculation should be practised, 'that it is well known, that whoever is vaccinated, not only is equally safe from the Small-pox, much safer from humours than if inoculated with Small-pox, but also that he cannot convey the disease to another. Whereas by inoculation for Small-pox, a whole town may be infected, and numbers carried off before they are aware of the cause.'

An Appendix contains a letter from Lord Westmeath to Dr. Jenner, in which his Lordship mentions that one of his children was inoculated with small-pox in Ireland when an infant, but afterward had the disease in the *natural way;* though the practitioner, a physician, considered him as having gone through the small-pox in the regular course, and as therefore being safe from the danger of infection.

Art. 32. *Remarks on the Report of M. Chaptal (late Minister of the Interior) to the Consuls, on former Government of France;* with an Examination of the Claim of M. Guyton de Morveau to the Discovery of the Power of the Mineral Acid Gazes, in Contagion.

In

In a Letter addressed to Wm. Wilberforce, Esq. M.P. &c. &c. &c. By James Carmichael Smyth, M. D. &c. 8vo. pp. 50. 1s. 6d. Callow. 1805.

Dr. Smyth, having received a national reward for the discovery of a mode of destroying contagion, is properly anxious to shew that it was not misapplied. The celebrated Guyton (ci-devant Morveau) lays claim to the discovery of this effect of the mineral acids, in which he is supported by Chaptal; who, in a specific report, contends that the British Parliament voted a reward to Dr. Smyth for a discovery made by Guyton himself.

The Doctor here satisfactorily shews that the vapour of the marine acid had been employed previously to the time of Guyton; though it must be admitted that its importance, as a destroyer of contagion, was not ascertained till the trials instituted by him at the church of Dijon, in the year 1773. It must also be conceded that Dr. Smyth was the first who used the vapour of nitrous acid in fever rooms; and that he determined its safe employment while patients were present. Without any doubt, therefore, he deserves much credit for the plan which he adopted:—but, with regard to his precise merit as a discoverer, we think that the transition from one mineral acid to another is too small,—and the variation from one compound, which gives out acid fumes by the addition of vitriolic acid, to another which affords them by the same means, is too little removed,—to allow to him the full extent of the credit which he is anxious to obtain. The principal part of the discovery consisted in ascertaining that acid fumes, and particularly mineral acid fumes, were destroyers of contagion; and if it should, in future, be found that acetous vapour, as given out from the *kali acetatum* by the vitriolic acid, is more effectual for the purpose than either the marine or the nitrous acid gas, a small portion only of the merit of discovery could be due to the author, considering those guides to the particular observations which are at present possessed.

Yell.

Art. 33. *An interesting and authentic Account of the melancholy Ravages of the pestilential Disorder, or Yellow Fever,* at Gibraltar, Malaga, Cadiz, &c. &c. accompanied with Observations on the Causes, Nature, and Symptoms of malignant Fevers, together with the most certain means of avoiding the dreadful Consequences of Infection at this awful Period. By J. Grant, M D. 8vo. 1s. Highley.

We expected to have found in this pamphlet an account, from actual observation, of the peculiar characters of that alarming disease which proved so fatal at Gibraltar, and in other parts of the south of Spain. In this hope, however, we were disappointed; since the author contents himself with copying newspaper details of mortality, and giving the general symptoms of malignant fevers, without reference to any particular epidemic. This easy mode of making a pamphlet is an appropriate introduction to the author's *sovereign preventive* of all contagious diseases, viz. the *Yellow Fever Remedy*, which, he tells us, is sold, with proper directions, at a shop near Charing Cross; and where, indeed, we have seen the words, YELLOW FEVER, written up in characters large enough to frighten the whole metropolis!

metropolis! We are not inclined to doubt the word of Dr. Grant's *M.D.ship*, when he informs us that he 'feels *great pleasure* in recommending that invaluable medicine!' Yell.

MISCELLANEOUS.

Art. 34. *The Life of Napoleon*, as it should be handed down to Posterity. By J. M—d. 12mo. pp. 147. 3s. Parsons. 1804.

As the title indicates, this is not a history of the dread emperor, but a romance, which strongly glances at him. The structure of the tale is rather fantastic: but Mr. M—d is not wanting in inventive powers, and is master of a neat flowing style. His deficiency lies on the side of his judgment. He is modest, and his aspirations excite an interest in his favour. We believe that considerable farther study is alone wanting to elevate him to that distinction, on which he very justly sets so high a value. Jo.

Art. 35. *The Castle of the Thuileries*: or, Narrative of all the Events which have taken Place in the Interior of that Palace, from the Time of its Construction to the 18th Brumaire of the Year VIII. Translated from the French by Francis Lathom. 2 Vols. 8vo. 14s. Boards. Longman and Co.

The curious particulars with respect to Louis XVI. and his family, and other interesting incidents, which do not fall within the range of general history, but which are contained in these volumes, will secure to them an extensive perusal. For an estimate of this performance, and an account of the design of it, we refer to our notice of the original in M. R. Vol. 39. N. S. p. 474. The translation seems to have been hastily executed; often betraying the foreign idiom, and often disfigured by inelegant or incorrect English. Jo.

Art. 36. *Original Correspondence of Jean Jacques Rousseau*, with Mad. la Tour de Franqueville, and M. du Peyron, late Burgher of Neufchatel. Translated from the French. 2 Vols. 8vo. 12s. Boards. Johnson. 1804.

We have examined different parts of these volumes, and have found the translation to be faithful, and, in general, not inelegant. Our opinion on the singular correspondence, which they contain, will be found in our observations on the original work, of which we gave an ample account in Vol. xliii. p. 534. We do not regard the difference between the editor and the translator, respecting the behaviour of Rousseau on this occasion, as of sufficient importance to call on us to enter particularly into it. The view taken of it by the editor comes nearest to our own, while it best accords with the conduct of Rousseau in similar situations. Jo.

Art. 37. *An Historical Memoir on the Political Life of John Milton.* By Charles Edward Mortimer, Esq. 4to. pp. 82. Boards. Vernor and Hood.

" To laugh, were want of goodness or of grace:
Yet to be grave exceeds all power of face."

Reviewers surely ought to be grave: but they must be allowed to exercise their risible muscles if they see a man endeavouring to aid the brilliancy of the meridian sun by " a little farthing rushlight,"

rushlight;" or assiduously employing himself to keep St. Paul's cathedral from falling, by fastening it with packthread to one of the chimnies in Paternoster-Row.—Yet what is there more ridiculous in either of these actions, than in Mr. Mortimer's attempt, by a few pages of pompous writing, printed on fine paper, and decorated with a vignette, 'to familiarize the name of Milton as a patriot?' We could scarcely believe the evidence of our eyes when we read these words. What, said we, looking to that shelf in our library which contains Milton's prose works, is that first-rate patriot ingulphed in the sea of oblivion, and does this little cockboat undertake to weigh him up? Shade of Milton! thou wilt be in a most "furious fret," when thou perceivest that the stupendous pyramid of thy fame is attempted to be propped and buttressed by reeds and straws;—but "Rest, perturbed spirit!" the insinuation is groundless. Thy name as a patriot has been, and continues to be 'familiar;' and we want not gravely to be informed by Mr. Mortimer, that 'thy merits entitle thee to a niche in the same temple which is adorned with the busts of John Hampden and Algernon Sidney.'

To be serious; this superficial view of Milton's political works and character can satisfy none of his admirers. The author has a just veneration for this great patriot's merit, and is animated in his delineation: but, had it been his object to induce modern readers to contemplate the nervous language employed by Milton in support of the principles which he defended, numerous extracts should have been made from his writings, and the memorialist should have kept himself in the back ground. Why did he not transcribe that passage in Milton's apology for Smectymnuus, in which he vindicates his moral character, and asserts his steady patriotism, against the aspersions of his enemies, who "flung out," as he says, "stray crimes against him at a venture?"—"Those morning haunts are where they should be, at home, not sleeping, or concocting the surfeits of an irregular feast, but up and stirring, in winter often ere the sound of any bell awake men to labour, or to devotion; in summer, as oft with the bird that first arises, or not much tardier, to read good authors, or cause them to be read, till attention be weary, or memory have its full fraught: then with useful and generous labours preserving the body's health and hardinesse, to render lightsome, cleare, and not lumpish, obedience to the minde, to the cause of religion, and our countries liberty, when it shall require firm hearts in sound bodies to stand and cover their stations, rather than see the ruine of our protestation and the inforcement of a slavish life."—It is unnecessary to point out the errors which appear in Mr. M.'s unsatisfactory, yet shewy memoir. Mo.y.

Art. 38. *An Account of the Life of Dr. Samuel Johnson, from his Birth to his Eleventh Year,* written by himself. To which are added, Original Letters to Dr. Samuel Johnson. By Miss Hill Boothby: from the MSS. preserved by the Doctor; and now in Possession of Richard Wright, Surgeon; Proprietor of the Museum of Antiquities, Natural and Artificial Curiosities, &c. at Litchfield. Small 8vo. 3s. Boards. R. Phillips. 1805.

By a proprietor of a museum of curiosities at Litchfield, the MS. from

from which this little volume is printed might be regarded as a valuable acquisition: but we should suppose that the matter which it contains will not be now very interesting to the public. That Dr. Johnson himself did not deem these memoranda of his early life worth preservation, is evident from his having destroyed the greatest part of them; and perhaps he was not conscious that any portion of them remained. This fragment, which was obtained from his black servant, Francis Barber, occupies only 22 small pages, while the chasm in the MS. amounts to 38 pages. After all that has been written of Johnson, we could have spared the supplementary information that, a few weeks after he was born, he had an inflammation in his *buttock*; that, afterward, he had an issue cut in his left arm; that his scrofulous sores proceeded from his nurse; that he went up to London to be touched for the evil by Queen Anne, in the stage-coach, and returned in the *waggon*; &c. &c.

The letters of Miss Hill Boothby, aunt of Sir Brooke Boothby, are sensible, pious, and full of expressions of esteem for her literary correspondent: but we do not perceive the great utility of their publication. Some persons, however, who are eager to gather up every fragment relative to Dr. Johnson, may be pleased with this journal; and with the letters of a lady who is recorded by him to have possessed "the best understanding he ever met with in any human being." Mo.y.

Art. 39. *Intercepted Correspondence from India:* containing Dispatches from Marquis Wellesley, &c. and from the Governor-General in Council, to the Secret Committee of the Court of Directors, to Major-General Wellesley, &c. Together with Reports of the State of our India Possessions, sent by a French Emissary to General Decaen, Governor of the Mauritius; and Letters from various Persons in India to their Friends in Great Britain. 8vo. pp. 122. 5s. Sold at No 348, Strand.

In the former case of the publication of Private Correspondence with persons in India, stated to have been obtained by the French from captured English ships*, the accuracy and authenticity of the papers were much impeached. We know not whether similar doubts apply to the present letters: but the editor states that they were taken on board the homeward-bound India ship, the *Hope*; intimates no suspicion of their fidelity; and represents them as containing much information on the state of our affairs in the East.—The *official* letters have the appearance of being authentic, and are of an important nature: but the private correspondence has not always the marks of being genuine, or, at least, not of being accurately copied. G.2.

Art. 40. *An Historical and Descriptive Account of the Royal Hospital, and the Royal Military Asylum at Chelsea:* to which is prefixed an Account of King James's College at Chelsea. Embellished with Engravings, and interspersed with Biographical Anecdotes. Crown 8vo. 3s. 6d. Boards. Egerton, &c. 1805.

It is not a little surprising that such a place as the Royal Hospital at Chelsea, begun by Charles II. and completed by William and

* See Rev. Vol. 45. N. S. p. 334.

Mary,

Mary, as an Asylum for maimed and superannuated soldiers, should hitherto have remained without an appropriate description, or guide. This desideratum it is the object of the publication before us to supply; which contains not only an account of the present edifice, but a description of the antient College of Divinity, projected by Dr. Sutcliffe, in the reign of James I. which formerly occupied its place; and some biographical sketches of its founder and first members.

The most extraordinary character noticed in the biography is that of the Archbishop of Spalatro, who was admitted a Member of this College by the King's Letters patent in 1622:

'Marcus Antonius de Dominis, Archbishop of Spalatro, came over to England in 1616, and professed the protestant religion, asserting that he had discovered various errors in the tenets of the church of Rome, and published his work, "De Republicâ Ecclesiasticâ:" his powers of disputation were strong and acute, his society much courted by the learned and the great, and his sermons attractive and greatly admired. Fuller, who is virulent in his abuse of him, says, that his sole object in coming to England was the attainment of wealth and preferment. King James gave him, soon after his arrival, the deanery of Windsor, the rich living of Illesley, in Berkshire, and made him master of the Savoy. With these, however, he was not contented; but upon the report of the death of Toby Matthew, Archbishop of York, he solicited the king for the vacant archbishoprick; this being refused, he made application for leave to retire to Rome. After much deliberation, he was ordered to quit the kingdom in twenty days, as he had been found guilty of holding a secret correspondence with the pope, without the king's knowledge. After living some time in poverty and obscurity at Rome, on a small pension allowed him by Pope Gregory XV. he died there in 1625, and his body was afterwards publicly burnt for heresy. Fuller sums up his character with observing—"that he had too much wit and learning to be a cordial papist, and too little honesty and religion to be a sincere protestant."

'As a man he was by no means estimable; as a divine little less than contemptible; all his views were directed to the acquisition of wealth, to this idol all his vows were paid, and even his religious tenets were swayed by the casual advantage of the moment; but as a scholar, shrewd, correct and extensive, we must allow him no common share of praise; his learning was general, not confined to the scholastic forms and acute sophistry, with which polemical disputes were in general conducted; his views had a wider range, and he shone not only as a scholar, but a philosopher to whose shrewdness and acute observation we owe much; and he was the first who accounted for the phenomena of the rainbow, in his book, "De Radiis Visûs et Lucis."

As the *Royal Military Asylum for the Children of the Soldiers of the Regular Army*, situated near to the Royal Hospital, is not perhaps generally known, we shall transcribe part of the account of it, which occurs at the end of this manual.

'The first stone of this elegant structure was laid by His Royal Highness the Duke of York, on the nineteenth day of June, 1801, accompanied by a great many General Officers, and a number of the nobility.

'The motives which gave rise to this establishment, and the principles upon which it is founded, are alike honourable to the present enlightened age, and congenial with the soundest maxims of policy, humanity, and benevolence.

'The necessity likewise of such an institution will appear obvious to all, when we consider the helpless and forlorn condition of many of these orphan objects of commiseration, who in this comfortable asylum will be clothed, have good wholesome food, acquire a decent education, be taught the principles of christianity, and finally, be made useful in whatever course of life they may adopt.

'It is environed on all sides with high walls, an handsome iron railing opens towards the grand front; the ground is laid out in grass-plots and gravel-walks, and planted with trees.

'The edifice forms three sides of a quadrangle; it is built of brick, with an elegant stone balustrade; the centre of the western front is ornamented with a noble portico of the Doric order, consisting of four immense columns, which support a large and well-proportioned pediment; on the frieze of which is the following inscription:——

"*The Royal Military Asylum for the Children of the Soldiers of the Regular Army.*"

'Over this inscription are the imperial arms.

'The northern and southern wings are joined to the principal front by an elegant colonnade, with extends the whole length of the building, and forms a good shelter for the children in wet weather.

'The vestibule is in the centre of the grand front, on the left are two dining-halls, eighty feet long and thirty feet wide; near these dining halls the boys wash every morning in a stone chamber, built for the purpose, which is furnished with a good cold-bath.

'Over the boys' dining-halls are two school-rooms of the same dimensions; here they are taught to read and write, and cast accounts. The school hours in the morning are from half past nine till twelve, and from half past two till five in the afternoon.

'It is intended to establish four trades for the boys, viz shoemakers, taylors, sadlers, and armourers. The two former are already appointed, and the workshops are erecting, and will soon be completed.

'On the right of the vestibule are the girls' dining-halls, of the same dimensions as the boys', at the extremity of these halls is the girls' bathing-place; this is also furnished with a cold-bath, which can be emptied and filled at pleasure.

'One of the school-rooms is fitted up as a chapel.

'When the complement of boys and girls is completed, they will jointly amount to one thousand, viz, seven hundred boys, and three hundred girls.

'The boys wear red jackets, blue breeches, and blue stockings, and caps.

'The girls wear red gowns, blue petticoats, straw bonnets, and white aprons; they are taught to read, write, and cast accounts, knitting and needle-work of different kinds, and are constantly employed in all manner of household-work. And when the whole establishment

ment is completed as is intended, it will be most admirably suited for its purpose, and be a nursery for honest and useful members of society.'

The official establisment includes a Commandant, Chaplain, Adjutant, Quarter-Master, Matron, and Assistant.

Three plates exhibit separate views of the three buildings above mentioned.

Mo-y.

Art. 41. *Relation of several Circumstances which occurred in the Province of Lower Normandy,* during the Revolution, and under the Governments of Robespierre and the Directory; commencing in the Year 1789, down to the Year 1800. With a Detail of the Confinement and Sufferings of the Author; together with an Account of the Manners and rural Customs of the Part of the Country called the Bocage, in Lower Normandy; with the Treatment of their Cattle, Nature of Soil, Cultivation and Harvesting of their Crops, Domestic Management, &c. By George Greene. 8vo. 7s. Boards. Hatchard.

We regret that this work has long escaped our notice, since it adds to the store of facts which throw light on the mighty concussions that have happened in our vicinity. The sufferings of the writer, personally, were not inconsiderable; and they are here related in a way which creates a strong interest in his favour; for the narrative is wholly destitute of art, and exhibits every mark of genuineness. The author resided in France as land steward to the Prince of Monaco at Torigny in Normandy; and his observations on the manners and rural economy of that neighbourhood shew that, though a plain man, he attentively noticed whatever passed under his eyes. Though the work is now rather out of date, it still strongly engages the attention.

Jo.

SINGLE SERMON.

Art. 42. *Preached on occasion of the late Naval Victory,* in the Parish Church of Wellington, Salop, Nov. 10. 1805. By the Rev. John Eyton. 8vo. 1s. Crosby and Co.

This preacher, resolving to be early in the field, has not waited for the day of public thanksgiving to deliver his sentiments on the late signal Naval Victory; the laurels of which are covered with crape on account of its having been purchased with the death of our skilful and gallant commander Lord Nelson: but he has stepped forwards, without loss of time, to improve, in a religious way, the public joy on this occasion. Mr. Eyton ascribes this victory to the favourable interposition of Divine Providence, in which view he represents it with great ~~propriety~~ justice as a subject for religious gratitude and praise: but we cannot perceive, on the position of the *moral* Providence of God, the propriety of Mr. E.'s assertion 'that the seasons at which we have experienced the greatest national blessings have generally been those at which iniquity has most abounded.' We have often read of the chastisement of nations for their sins: but we do not recollect to have been told that God was most kind when states were most sinful. —The preacher speaks to the general feeling, when he bids us to *rejoice*

joice with trembling, as the late victory has been dearly bought: but we cannot believe, if God be really on our side and fights for us, that we have any ground for trembling because of the increased power of the enemy by land; since *if God be for us,* how impotent and despicable is all human power exerted against us? and if, according to Mr. E., the Almighty chooses seasons in which sin particularly abounds for the communication of the greatest national blessings, we have a chance for prosperity than we are taught to believe by the preachers of Fast Sermons in general.

better

Mo.y.

CORRESPONDENCE.

Nath. Cosius—and *Resurgam.*—The remarks which we have lately had occasion to make, respecting some disputes among the Society of *Friends,* have drawn on us the remonstrances of two Correspondents, with the above signature; who belong, we presume, to that society, and to whom our censures have not proved acceptable. We shall not, however, enter into any epistolary controversy on this subject: *what we have written, we have written,* and by that we shall abide; conscious that our pen has been guided only by an adherence to those general principles which we shall ever maintain; untinctured by any prejudice against this society, for whom we have always spoken, as we have felt, with much respect; and uninfluenced by any personal motives, directly or indirectly. The parties are wholly strangers to us, in the most perfect sense of the words; and even the letter of *Resurgam* discloses particulars respecting them of which we were previously ignorant. The insinuations of this correspondent scarcely deserved this notice, and certainly will obtain no more.

We can make no use of the intelligence contained in the letter (as we suppose) of M. Ortolani. If the works to which it refers come before us, we shall in course make due report of them; until which time, *it is not our practice to recommend them,* as he requests.

J. W. of Bristol is informed that the volumes which he mentions never reached our hands, and that it does not now appear to us necessary to inquire for them.

X. Y.—*A Friend,*—*R. B.* and several other Correspondents, complain that they have not duly received our last APPENDIX, published on the 1st of October. The fault in this case must lie with the bookseller, either in town or country: to whom *positive orders* should be given. We have often heard of similar neglect.

*** In the last Review, p. 178. l. 10. from bott. for '*might*', r. *may*; and line 8. from bott. for '*may*' r. *might*. P. 179. l. 20. for ιερους read ιεροις.

241, 244,
Errors, pp. 261. 280, 300, 301, 308, 328, 336.